

THE
PRESENT STATE
OF
ALL NATIONS.
CONTAINING
A GEOGRAPHICAL, NATURAL,
COMMERCIAL, AND POLITICAL
HISTORY
OF ALL THE
COUNTRIES in the KNOWN WORLD.

VOLUME THE SEVENTH.

By T. SMOLLETT, M. D.

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T H E
P R E S E N T S T A T E
O F T H E
W O R L D .

A S I A .

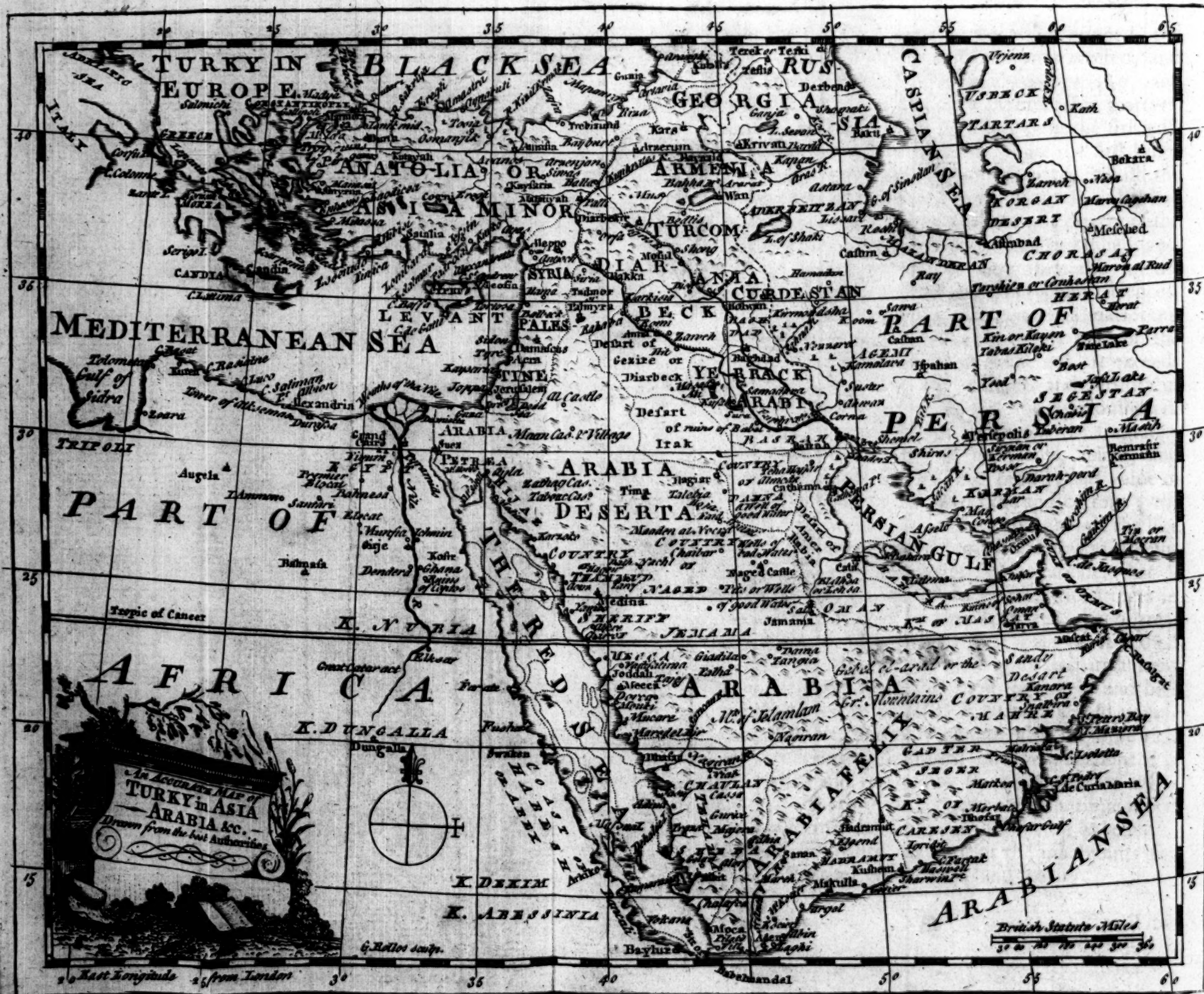
A S I A is allowed to be, in all respects, by far the most considerable part of the world; and though our innate fondness for our own country makes us give the preference to Europe, yet Asia has many singular advantages, which may justly intitle it to the first rank. It was in Asia, according to the sacred records, that the author of nature planted the delicious garden of Eden, in which he placed the first man and woman, from whom the rest of mankind were to spring. Asia became again the nursery of the world after the flood, whence the descendants of Noah dispersed their various colonies into all the other parts of the globe. It was in Asia that God made choice of the land of Canaan to place his favourite nation the Hebrews in: it was here that the great and merciful work of our redemption was accomplished by his divine son; and it was from hence that the light of his glorious gospel was carried into all nations by his disciples and followers. Here it was

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that the first Christian churches were founded, the first councils held, the first bishoprics erected, and the Christian faith miraculously propagated, and watered with the blood of innumerable martyrs. Lastly, it was in Asia that not only the first edifices were reared, but likewise where the first kingdoms and monarchies were founded, whilst the other parts of the world were, if at all, inhabited only by wild beasts; and as all the other parts of the world were indebted to Asia for their first inhabitants of the human species, so were they also for the seeds and rudiments of many arts and sciences, and even for many trees, plants, and animals: nor is it only on these accounts that this part of the world claims a superiority over the rest. It exceeds them also in extent, the richness and fertility of its soil, the serenity of its air, the deliciousness of its fruits, the salubrity of its drugs, the fragrancy and balsamic qualities of its plants, spices, and gums; the quantity, variety, beauty, and value of its gems; the fineness of its silks and cottons; the richness of its metals, and many more of the like nature: on all which accounts it was always esteemed so charming and delightful an abode, that it was the constant seat of the greatest monarchies in the world. It must be owned, indeed, that a great change hath happened in that part of it called Turkey in Asia, which hath quite lost its antient splendor; and from the most populous and best cultivated spot in all Asia, is become a wild uncultivated desert, and only considerable for some rich commodities it still affords, on which account it is still visited and resorted to by merchants of other nations. As to the other parts they continue much in their former condition, the soil being as remarkable for its fertility, as most of the inhabitants for their indolence, effeminacy, and luxury.

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This effeminacy is chiefly owing to the warmth of the climate, tho' perhaps heightened by custom and education ; and the symptoms of it are more or less apparent, as the several nations are seated nearer or farther from the north. Hence those Asiatics, who live near the same latitude with us, are as brave, hardy, strong, and vigorous as we. As to those who live in the more southern regions, what is wanting in the robust frame of their bodies, seems, in a great measure, made up to them by the vivacity of their minds, and ingenuity in various kinds of workmanship, which our most skilful mechanics have in vain endeavoured to imitate.

The only form of government which at present obtains in all the parts of this extensive division of the globe, is absolute monarchy. If any of them can be said to enjoy some share of liberty, it is the wandering tribes, as the Tartars and Arabs. Many of the Asiatic nations, when the Dutch first came among them, could not conceive how it was possible for any people to live under a republican government, or indeed under any other form than a despotic monarchy.

As to religion, a great part of Asia is over-run with Mohammedanism, as Turkey, Arabia, Persia, part of Tartary, and India. The Persian and Indian Mohammedans are of the sect of Hali, and the others of that Omar ; but both own Mohammed for their lawgiver, and the Coran for their rule of faith and life. In other parts of Tartary, in China, Japan, Siam, &c. they are generally heathens and idolaters, entertaining strange notions of the deity, or rather deities, and using the most extravagant rites in their worship of them.

There are two remarkable sects of heathens, if they may be called such, in the East, namely, the Persees, Gaures, or Guebres, and the Bramins. The first are the followers of the great Zoroaster,

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who acknowledge but one supreme deity, and are distinguished by the title of Fire-worshippers, because they worship the element of fire, or the deity under the symbol thereof: these are enemies to all kinds of idolatry, imagery, and temples, which they look upon as derogatory to the supreme Being, who neither can, nor ought to be represented by images, nor confined in temples. The Bramins, Brammans, or Brachmans, reckoned the most considerable among the heathen sects, are of a very humane disposition, lead a contemplative life, and feed only upon vegetables, being, from their notion of the transmigration of souls, so far from killing any living animals, either for food, pleasure, or in their own defence, that they even build hospitals for the maintenance of such, especially the domestic, and such as are decayed through age, accident, or other infirmities.

There are Christians, or Christian heretics, of various denominations, in Asia, as Protestants, of which the number is not great, consisting only of such as belong to the factories of the European nations; Roman catholics, or Latins, Armenians, Nestorians, Jacobites, Maronites, and those called Christians of St. Thomas.

Though the Christians enjoy a kind of toleration under the Mohammedan governments, yet they are exposed to much oppression, insult, and injustice.

Asia is situated between the 25th and 148th degrees of eastern longitude, and between the equator and the 72d degree of north latitude. It is bounded on the west by the Mediterranean, the Black Sea, the Palus Meotis, or Sea of Azoph, and the Don, or Tanais, which separate it from Europe; on the south by the Ethiopic, or Indian Ocean; on the east by the Pacific Ocean, which separates it from America; and, on the north, by the

the Frozen Ocean : so that almost on every side it is surrounded by the sea.

Having premised thus much of Asia in general, we now proceed to describe the various countries contained in that vast region, beginning from the north, as we did in Europe.



GREAT TARTARY.

TARTARY, or rather Tatary, in its greatest extent, is situated between 57 and 160 degrees of longitude, reckoning from the west end of the isle of Ferro, and between the 37th and 55th degrees of latitude; being bounded on the north by Siberia, or that part of North Asia which belongs to Russia; on the west by the rivers Don, the Wolga, and Kama, which separate it from Russia; on the south by the Euxine and Caspian Seas, Karazm, the two Buckarias, China, and Korea; and, on the east, by the Oriental or Tartarean Ocean. From this account it appears, that Tartary, or Great Tartary as we call it, is a vast region, extending, from east to west, the space of 104 degrees in longitude, or four thousand one hundred and forty-five geographical miles; but its breadth is not proportionable, being not above nine hundred and sixty miles where broadest, and where narrowest three hundred and thirty.

This vast region is divided into two great parts; the one called the Western, the other the Eastern Tartary.

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WESTERN TARTARY.

Western Tartary, which is much more extensive than the Eastern, containing 139 degrees of longitude out of 161, is inhabited by a great number of nations, or tribes of people, who are called Mungls, or Mungals, by themselves; and Moguls, or Tartars, indifferently, by other nations.

The principal mountains, or rather chains of mountains, found in this part of Great Tartary, may be divided into three classes: first, those which run along the northern borders of it; and though, perhaps, not always contiguous, or of the same denomination, go under the general name of Ulug Tâg, or Dag, that is the Great Mountain. Secondly, those which make the southern bounds, and are called Kichug Tâg, or the Lesser Mountain. The third great chain is called Mount Altay, lying nearly in the middle, between the Caspian Sea and Eastern Tartary, and extending between the other two, in about the 110th degree of longitude.

The principal rivers of Western Tartary, besides the Dnieper, Don, and Wolga, are the Jaïk, or Yaïk, and Yem, both descending from the Ulug Tâg, and falling into the Caspian Sea, on the north side: the river Ili, or Khonghis, which rises out of the Kichug Tâg, on the borders of Little Buckaria, and runs north-west into the lake Palkasi, which is about forty miles long, and thirty broad, in latitude 48°. longitude 97°. reckoning from the isle of Ferro; on this river the khan of the Eluths, or Kalmuks, usually resides: the river Irtysh, Irtis, or Erchis, which rises in Mount Altay, and runs westward, inclining to the north, between two branches of it, into the lake Sayfan, Saffan, or Isan, called also Honhotu-Nor, ninety miles

miles long from west to east, and forty broad, in latitude $47^{\circ} 30'$. longitude 104° . from whence issuing again, it passes north-west, through part of Siberia, and falls into the Obi, which has its source in the same mountains, about one degree to the north of that of the Irtysh; and seven or eight degrees to the north-east rises the Kem, or Jenisea, which runs westward for the space of seven or eight degrees, and then turning northward enters Siberia. The next river of note is the Selinga, which rises out of the lake Kosogol, Hutuktû, or Khûtûktû, which is seventy miles long, from south to north, and twenty broad, in latitude 52° . longitude 118° . not far from the source of the Jenisea, and taking a sweep southward, round by the east, falls northward into the lake Baykâl in Siberia, about thirty leagues north-west of the city Selinghinskoy, which stands upon it. Into the Selinga runs the Orkon, coming from the south-west; and into the Orkon the Tula, rising eastward in Mount Kentey. On the same mountain rises also two other rivers, viz. the Onon, called also by the Tartars Saghalian Ula, or the Dragon river, and by the Russians Amûr; which running north-eastward, and then taking a large sweep by the south, rolls along the bounds of Eastern Tartary, and falls into the Eastern Ocean. On its banks stand two cities, Nerchinskoy, or Nipchew, a frontier of the Russians, almost due north of Pekin in China, and Saghalian Ula, possessed by the Chinese. Another large rivers in the Kerlon, or Kerulon, which running north-eastward, falls into the lake Kulon, or Dalay, which is sixty miles long from south-west to north-east, and twenty-seven broad, in latitude $48^{\circ} 30'$. longitude 135° . and issuing out again under the name of Ergona, or Argun, joins the Saghalian Ula, about one hundred and seventy miles beyond Nerchinskoy. To these let us add

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the river Kalka, from whence, though small, the Kalka-Moguls, or Mongols take their name. It rises in the mountains, separating Eastern from Western Tartary, and, running westward, falls into the lake Puir, and then into that of Kulon, before spoken of.

Having mentioned the principal lakes of Western Tartary in our account of the rivers, we shall take notice only of two more, first, the Kamish, about four hundred and eighty-four miles long, and near as many broad, in latitude 50° . longitude 83° . $30'$. The second, Issikol, a lake of small extent, in latitude 46° . longitude 94° . $30'$; but renowned among the inhabitants in the west of Tartary, for being the place where Turk, their great ancestor, fixed his residence, or royal seat.

As to the political state of Western Tartary we shall only say in general, that it is entirely possessed by Tartar tribes, under several khans, whose dominions are named after the people or prince who rules over them. The first and chief of these tribes are the Eluths, nick-named Kalmuks, by the Mohammedan Tartars, and subdivided into several hords.

The Aijuka Kalmuks dominions are bounded by the river Jaïk, and extend about ten degrees eastward from that river. They are idolaters, of the religion of Tibet, or the Dalay Lama. A late traveller gives us the following account of them. " One day a party of us went to see a great horse-market held by the Kalmuks: we saw about five or six hundred of these people assembled in a field, with a number of horses all running loose, except those on which the Tartars were mounted. The buyers came from different parts of Russia. The Tartars had their tents pitched along the river side. Their tents are of a conical figure; there are several long poles erected inclining to one another, which

which are fixed at the top into something like a hoop, that forms the circumference of an aperture for letting out the smoke, or admitting the light; across the poles are laid some small rods from four to six feet long, and fastened to them with thongs. This frame is covered with pieces of felt, made of coarse wool and hair. These tents afford better shelter than any other kind, and are so contrived, as to be set up, taken down, folded, and packed up, with great ease and quickness, and so light, that a camel may carry five or six of them. Where the khan, or any person of character resides, they are placed in strait lines. These Tartars are strong made, stout men, their faces broad, noses flattish, and eyes small and black, but very quick. Their dress is very simple, consisting of a loose coat of sheep-skins, tied with a girdle, a small round cap, turned up with fur, having a tassel of red silk at the top, leather or linen-drawers, and boots; their heads are all shaved, except a lock behind, which is plaited, and hangs down their backs.

“They are armed with bows and arrows, a sabre and lance, which they manage with great dexterity, acquired by constant practice from their infancy. They are men of courage and resolution; but much afraid of cannon, which put their horses in disorder. As they are always on horseback, they are excellent riders.

“The dress of the women differs little from that of the men, only their gowns are somewhat longer than the coats of the men, a little ornamented, and bordered with party-coloured cloth; they wear earrings, and their hair all plaited in locks. The better sort dress in silks in summer. It must be observed, for the honour of their women, that they are very honest and sincere, and few of them lewd; adultery is a crime scarce ever heard of. The Tartars make very good and faithful servants: and
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the more mildly they are used, the better they perform their duty; for their wandering unconfined manner of life naturally inspires them with sentiments of liberty, and aversion to tyranny and oppression.

“ All their wealth is their flocks; like those who lived in the early ages of the world, they have camels, horses, cows, and sheep. The horses are of a good size for the saddle, and very hardy: as they run wild till they are sometimes six years old, they are generally head-strong. They were sold at this fair from five to fifteen or sixteen crowns; and the strong, well-shaped, natural pacers, much higher. They have few camels, but many dromedaries, who have two protuberances on their backs. The sheep are large, with broad tails, like those in Turkey: the wool is coarse, but the mutton very fine.

“ In the preceding century, a Kalmuk prince, named Torgott Chorluke, came from Alack-ulla, which signifies the Spotted-mountain, a country situated between Siberia on the north, and India on the south, to the borders of Russia, and brought along with him about fifty thousand families, or tents, as they sometimes reckon. In his march westward to the Volga, he defeated Eyball-Ulzic, a Tartar prince, who lived in tents beyond the river Enbo. Advancing forward, he met three other Tartar chiefs, named Kitta-haptzay, Melebach, and Etzan, whom he also defeated, and at last settled to the east of the Volga, under the protection of the Russians. Chorluke had six sons; Dangtzing, the oldest, succeeded him in the government, or khanship. The present khan, named Aijuka, is the fourth from Chorluke, and is much esteemed in the East for his sagacity and justice.

“ The reason why Chorluke left his own country, it is said, was a dispute about the succession to the
khanship.

khanship. He being engaged on the weakest side, and having unsuccessfully tried his fortune in the field, at last took the resolution of abandoning his own country altogether. These people are generally called the Black Calmuks, though they are not black, but only swarthy.

“ They have no money, except what they get from the Russians, and their other neighbours, in exchange for cattle; with this they buy meal sometimes, but mostly cloths, silks, stuffs, and other apparel for their women. They have no mechanics, except those who make arms. They avoid all labour, as the greatest slavery; there only employment is tending their flocks, managing horses, and hunting. If they are angry with a person, they wish he may live in one place, and work like the Russians. Their language contains none of those horrid oaths common enough in tongues of more enlightened nations. They believe virtue leads to happiness, and vice to misery; for when desired to do what they think wrong, they reply in a proverb, “ Though a knife be sharp, it cannot cut its own handle.” On long marches, all their provisions consist of cheese, or rather dried curd, made up into little balls, which they drink when pounded, and mixt with water. If this kind of food fails, they have always many spare horses, which they kill and eat. They broil and roast the flesh before the fire, on pieces of broken arrows, and never eat it raw, as is commonly believed, unless compelled by necessity. They have indeed long thick pieces of horse flesh smoaked, or dried in the sun, which they eat; but this cannot properly be called raw. I have tasted some of it, and thought it not amiss. As to their religion, they are downright heathens, and have many lamas or priests, who can read and write, and are distinguish-

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ed by their yellow habits. Their high-priest is called Delay-lama, and lives far to the eastward.

“ But of all the Kalmuk khans the kontaysha, or prince of the Black Kalmuks, is the most powerful, being able to bring into the field, at a short warning, one hundred thousand horsemen, who are all of them able-bodied men, well mounted, armed with bows and arrows, lances, and sabres. This is a greater number of horse than any prince, that I know of, can muster, except the czarina, and emperor of China. These Kalmuks live in tents all the year, removing from place to place, as called by necessity or inclination. This is the most antient and pleasant manner of life. It is entertaining to hear them commiserate those who are confined to one place of abode, and obliged to support themselves by labour, which they reckon the greatest slavery.

“ The kontaysha has always some thousands of his subjects encamped near himself, who treat him with great veneration and respect; and, in justice to him, it must be confessed, that he is attentive to the interests of his people, and as assiduous in the administration of justice, as if they were his own children. These Kalmuks are not such savage people as they are generally represented; for I am informed, a person may travel among them with greater safety, both to his person and effects, than in many other countries. The kontaysha's dominions extend from 72 degrees of longitude, to the end of Mount Altay, in about the 102d degree.

“ The emperor of China was some time ago engaged in a war with the kontaysha, about some frontier towns, of which the latter took possession, and maintained his claim with a strong army. The emperor sent against him an army of three hundred thousand men, under the command of his fourteenth son, who is reckoned the best general of all his children. Notwithstanding the superiority in num-

numbers, the kontaysha defeated the Chinese in several actions. The emperor at last thought it best to accommodate the difference, and a peace was concluded to the satisfaction of both parties. The method by which the Tartars chiefly carry on war against regular forces, is by wasting the country. This method is very antient, and practised by all of them, from the Danube eastward. This circumstance renders them a dreadful enemy to regular troops, who must thereby be deprived of all subsistence; while the Tartars, having always many spare horses to kill, are never at a loss for provisions. I have only to add, that the kontaysha must be the same prince, who, in our European maps, is generally called the great cham of Tartary. As no Europeans travel through that country, these maps must be very erroneous. It is, however, to be hoped that the Russians will, in time, make a more complete discovery of these parts of Asia."

In the middle of a desert, on the banks of the river Irtysh, is a remarkable piece of antiquity, called Sedmy Palaty, or the seven palaces. Some of the Tartars say, it was built by Tamerlane, called by the Tartars, Temyr-acksack, or Lame-temyr. The building, which is said to be of brick, well finished, and still entire, consists of seven apartments under one roof, from whence it has the name of the seven palaces; several of these rooms are filled with scrolls of glazed paper, fairly wrote, and many in gilt characters. Some of the scrolls are black, but the greatest part white. The language in which they are written, is that of the Tongusto or Kalmucks. The abovementioned traveller tells us, that while he was at Tobolsky in Siberia, he met a soldier in the street one day, with a bundle of these papers in his hand; that he bought them for a small sum, and kept them till his

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his arrival in England, when he distributed them among his friends, particularly to that learned antiquarian, Sir Hans Sloane, who valued them at a high rate, and gave them a place in his celebrated museum. Two of these scrolls were sent, by order of the emperor Peter I. to the royal academy at Paris. The academy returned a translation, which our author says, he saw in the rarity-chamber of St. Petersburg. One of them contained a commission to a lama or priest, and the other a form of prayer to the deity; but whether the academy's interpretation could be depended upon, we shall not determine. The Tartars esteem them all sacred writings, as appears from the care they take to preserve them. Perhaps they may contain some curious pieces of antiquity, particularly of antient history.

Above the Sedmy Palaty, towards the source of the Irtysh, grows the best rhubarb in the world, without the least culture.

In a plain of this country also, about eight or ten days journey from Tomsky in Siberia, are found many tombs and burying-places of antient heroes, who in all probability fell in battle. These tombs are easily distinguished by the mounds of earth and stone raised over them; the Tartars say, Tamerlane had many engagements in this country with the Kalmucks, whom he in vain endeavoured to conquer. Many persons go from Tomsky, and other parts, every summer, to these graves, which they dig up, and find among the ashes of the dead considerable quantities of gold, silver, brass, and some precious stones, but particularly hilts of swords and armour. They find also ornaments of saddles and bridles, and other trappings for horses; and sometimes those of elephants. Whence it appears, that when any general or person of distinction was interred, all his arms, his favourite

favourite horse and servant were buried with him in the same grave; this custom prevails to this day among the Kalmucks and other Tartars, and seems to be of great antiquity. It appears from the number of graves, that many thousands must have fallen in those places; for the people have continued to dig for treasure many years, and still find it unexhausted. They are, indeed, sometimes interrupted, and robbed of all their booty, by parties of Kalmucks, who abhor disturbing the ashes of the dead. Armed men on horse-back, cast in brass, of no mean design and workmanship, with the figures of deer, cast in pure gold, have been dug out of these tombs.

One of these grave-diggers told our author, while he was at Tomsky, that they once discovered an arched vault, where they found the remains of a man, with his bow, lance, and other arms lying on a silver table. On touching the body it fell to dust. The value of the table and arms was very considerable.

Great quantities of a kind of ivory, called by the natives Mammons-horn, are found in this country, and in Siberia, on the banks of the Oby. This horn has all the appearance of the teeth of a large elephant; but when, or how these teeth came so far to the northward, where no elephants can, at present, subsist during the winter-season, is what we are unable to determine. They are commonly found on the banks of rivers, that have been washed by floods. Some of them are very entire and fresh, like the best ivory in all respects, excepting only the colour, which is of a yellowish hue. In Siberia they make snuff-boxes, combs, and divers sorts of turnery ware of them. Some have been found weighing above an hundred pounds English.

The most considerable tribes in Western Tartary, next to the Kalmucks, are the Kalkas and Mungls,

or Mongals, properly so called. The country of the Kalkas extends eastward, from mount Altay to the source of the river Kâlka, whence they derive their name, in the borders of Eastern Tartary, and 139th degree of longitude. The territories of the Mungls, or Mongalia, lie to the south of those of the Kalkas, between them and the great wall of China, to which empire both nations are subject. Besides these tribes, who are idolaters, of the religion of the Delay Lama, there are others, who possess that part of Western Tartary, called Turkestan, the original country of the Turks and Turkmans, situated to the north of Great Bukharia and Karazm, between those countries and the dominions of the Eluths. Under Western Tartary also is comprehended Tibet, Thibet, or Tobbut, subject to the Delay Lama, or great high-priest of the Pagan Tartars, and Chinese.

In all the vast region of Western Tartary there are but few towns, most of the inhabitants living under tents, especially in summer, and moving from place to place, with their flocks and herds. They generally encamp near some river, for the convenience of water.

The air of this country is temperate, wholesome, and pleasant, being equally removed from the extremes of heat and cold. As to the soil, though there are many mountains, lakes, and deserts in it, yet the banks of the rivers, and the plains, some of which are of great extent, are exceeding fertile. The mountains, woods, and deserts abound with venison, game, and wild fowl; and the rivers and lakes both with fish and fowl. In particular, here are wild mules, horses, and dromedaries, wild boars, several kinds of deer, a species of goats with yellow hair, squirrels, foxes, an animal called hautehan, resembling an elk, another called chulon,

lon, or chelison, that seems to be a sort of lynx, and a creature, called tael-pe, as small as an ermine, of whose skins the Chinese make mantles to keep out the cold. Among other birds, of extraordinary beauty, bred in this country, there is one called the shonkar, which is all over white, except the beak, wings, and tail, which are of a very fine red. Notwithstanding the soil in many parts of Tartary is so luxuriant, yet, we are told, it does not produce a single wood of tall trees of any kind whatever, excepting in some few places towards the frontiers; all the wood that is found in the heart of the country consisting of shrubs, which never exceed the height of a pike; and even these are rare.

Kamhi, who is, or was lately on the throne of China, was the first who subdued the Mungls; which he effected more by kind usage and humanity, than by his sword; for these people are great lovers of liberty. The same gentle treatment hath been observed towards those of them who are subjects of Russia: and they themselves confess, that under the protection of those two mighty empires, they enjoy more liberty, and live more at ease, than they did formerly, when entirely independent.

The prince of Mongalia resides about six days journey to the south-east from Selinginsky. The place is called Urga, and is near to where the kutuchtu, or high-priest inhabits. When the Mongals submitted themselves to the emperor of China, it was agreed, that their khan should still maintain the name and authority of a prince over his people; but undertake no war, nor expedition, without consent of the emperor, which has strictly been observed ever since.

It is remarkable, that in all the vast dominions of Mongalia, there is not so much as a single house

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to be seen. All the people; even the prince, and high-priest, live constantly in tents, and remove with their cattle from place to place, as convenience requires. These people do not trouble themselves with ploughing or digging the ground in any fashion, but are content with the produce of their flocks, though the soil is exceeding fine, and capable, by proper culture, of producing grain of several sorts.

The kutuchtu, or high priest of the Mongals, assumes to himself the character of omniscience, which is the interpretation of the word kutuchtu; and the people are taught to believe, that he really knows all things. As his intelligence, by means of his lamas, is very extensive, he is easily able to impose upon the vulgar in this particular. They also believe that he is immortal; not that his body lives always, but that his soul, upon the decay of an old one, immediately transmigrates into some young human body, which, by certain marks, the lamas discover to be animated by the soul of the kutuchtu, and he is accordingly treated as high-priest.

When the spirit of the kutuchtu has taken possession of a new body, that is in plain English, when he is dead, the lamas are immediately employed to discover in what part of the world this wonderful person is regenerated, or born again, as they express it. They need, however, go to no great distance to find him; for the affair being previously concerted among the chief lamas, they soon determine the choice of a successor, who generally happens to be a young boy, that has been well instructed how to behave on that occasion. When a successor is pretended to be found, a company of lamas are sent to examine the matter, who carry along with them many toys, such as small silver bells, and things of that nature, which be-
longed

longed to the former kutuchtu, intermixed with others, that did not. All these are laid before the child, who picks out such things as belonged to his predecessor, and discovers the greatest fondness for them, but rejects with disgust whatever is not genuine. Besides this trial, some questions are put to him relating to wars, or remarkable events in his former state; all which are answered to the satisfaction of the conclave: whereupon he is unanimously declared to be the self-same kutuchtu, is conducted with great pomp and ceremony to Urga, and lodged in the tent of the high-priest. Till the new kutuchtu arrives at a certain age, he is entirely under the government of the lamas, and few are permitted to see him, except at a great distance, and even then it is not easy to get access to him. It may seem surprising, that in so numerous an assembly of lamas, no intrigues should be carried on, nor disputes arise among the electors; all is conducted without noise and contention. It is, however, imagined, that the authority of the prince greatly contributes to their unanimity.

The Mongals relate that the kutuchtu has now lived fourteen generations, and renews his age every moon; for at the new moon he appears like a youth; when she is full, like a full grown man; but when near the change, he is an old man with grey hairs.

What they call the Urga is the court, or the place where the prince and high-priest reside, who are always encamped at no great distance from one another. They have several thousand tents about them, which are removed from time to time. The Urga is much frequented by merchants from China, Russia, and other places, where all trade is carried on by barter, without money of any kind. The Chinese bring hither ingots of gold, damasks,

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and other silks, cotton-stuffs, tea, and some porcelain, which are generally of an inferior quality, and proper for such a market. The Russian commodities are chiefly furs of all sorts. Rhubarb is the principal article exchanged for these goods, great quantities whereof are produced in this country without any culture. The Mongals gather and dry it in autumn ; and bring it to this market, where it is bought up at an easy rate, both by the Russian and Chinese merchants.

The kutuchtu and his lamas are all clothed in yellow, and no layman is allowed to wear this colour, except the prince : this mark of distinction makes them known and respected every where. They also wear about their necks a string of beads, which are used in saying their prayers. The Mongals believe in, and worship one almighty Creator of all things ; they hold that the kutuchtu is God's vice-gerent on earth, and that there will be a state of future rewards and punishments.

The delay-lama, or great pontiff of Thibet, or priest of the desert, who is reckoned still superior to the kutuchtu, lives far to the south-east of this place, among a people called Tonguts, who use a different language from the other Mongals, of whom they are a branch ; but they hold the same opinions with respect to the transmigration of the delay-lama, as the others do with respect to the kutuchtu, and he is elected in the same manner. What appears most surprising, these two mighty lamas keep a good correspondence, and never encroach on one another's privileges. The word delay signifies either the sea or a great plain, such as this priest inhabits.

In the country of the Mongals the grass is very thick and rank, and would, with little labour, make excellent hay. This grass is often set on fire by the Mongals in the spring, during high winds.

At

At such times it burns most furiously, running like wild-fire, and spreading its flames to the distance of perhaps ten or twenty miles, till its progress is interrupted by some river, or barren hill. The rapidity of those flames, their smoke, and crackling noise, cannot easily be conceived by those who have not seen them. When any person finds himself to the leeward of them, the only method, by which he can save himself from their fury, is to kindle immediately the grass, where he stands, and follow his own fire. For this purpose every person is provided with flints, steel, and tinder. The reason why the Mongals set fire to the grass, is to procure early pasture to their cattle. The ashes left upon the grass sink into the earth at the melting of the snow, and prove an excellent manure; so that the grass in the spring rises on the lands, which have been prepared in this manner, as thick as a field of wheat. Caravans, travellers with merchandize, but especially armies, never encamp upon this rank grass; and there are several instances of considerable bodies of men being put in confusion, and even defeated, by the enemy's setting fire to the grass.

Mongalia, as we observed above, produces the best rhubarb in the world. On the hills where it is found are a great number of animals, called marmots, which are very common on the Alps. Wherever ten or twenty plants of rhubarb are seen growing, there one is sure of finding several of these animals burrows, under the shades of their broad spreading leaves. The gentleman to whom we are indebted for most of what we have related of the Tartars, observes, that tho' the marmots may sometimes eat the leaves and roots of the plant, yet it is probable, that the manure they leave about the root, contributes not a little to its increase; and that their casting up the earth, makes it shoot out young buds

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buds and multiply. This plant does not run, and spread itself like docks, and others of the same species ; but grows in tufts, at uncertain distances, as if the seeds had been dropped without design. It appears that the Mongals never accounted it worth cultivating ; but that the world is obliged to the marmots for the quantities scattered at random in many parts of this country : for whatever part of the ripe seed happens to be blown among the thick grass, can very seldom reach the ground, but must either wither or die ; whereas, when it falls among the loose earth, thrown up by the marmots, it immediately takes root, and produces a new plant.

After digging and gathering the rhubarb, the Mongals cut the large roots into small pieces, in order to make them dry more readily. In the middle of every piece they scoope a hole, thro' which a cord is drawn, in order to hang them up in any convenient place. For the most part they are hung about their tents, and sometimes on the horns of their sheep. This is a most pernicious custom, as it destroys some of the best part of the root, for all about the hole is rotten and useless ; whereas were they rightly informed how to dig and dry this plant, there would not be one pound lost in an hundred, which would save a great deal of trouble and expence, that must diminish the profits on this commodity. At present, the dealers in this article think these improvements not worth their attention, as their gains are more considerable on this than on any other branch of trade.

As to the Kalkas, and other tribes, they differ but little in any respect from those we have described, except that, in Turkestan, they are mostly Mohammedans.

EASTERN

EASTERN TARTARY.

Eastern Tartary, according to the limits usually assigned it by historians and geographers, is bounded to the west by Western Tartary, or by that part possessed by the proper Mungls and Kalkas; on the north by Siberia; on the east by that part of the Oriental Ocean called the Tartarian Sea; and on the south by the same sea, the kingdom of Korea, and the Yellow Sea, which separates it from China. It is situated between the 137th and the 160th degrees of longitude, being about nine hundred miles long from south to north, and near as many in breadth from west to east, yet but thinly peopled.

This large region is at present divided into three great governments, all subject to the Chinese, viz. Shin-yang, or Mugden, Kirin-ula, and Tsitfikar.

The Government of SHIN-YANG.

This government, containing all the antient Lyau-tong, or Quan-tong, is bounded on the south by the great wall of China, and the Yellow Sea; on the east, north, and west, it is inclosed by a wooden palisade, seven or eight feet high, fitter to mark its bounds, and keep out petty robbers, than to oppose an army.

The lands of this province are, for the general, very fertile, producing abundance of wheat, millet, roots, and cotton. They also afford pasture to great numbers of sheep and oxen, which are rarely seen in any of the provinces of China. They have indeed but little rice; yet, to make amends, there is plenty of apples, pears, hazel-nuts, filberds, and chesnuts, even in the forests. The eastern part, which borders on the antient country of the Manchews,

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chews, and kingdom of Korea, is full of deserts and bogs.

The principal cities of this government are Shingyang, or Mugden, Fong-whang-ching, Inden, Ichew, and Kingchew.

This country was the original seat of the Tartar tribe of the Manchews, who have been masters of China above a hundred years.

The Government of KIRIN-ULA-HOTUN.

This second government is bounded westward by the palisade of Lyau tong; on the east by the Eastern Ocean; southward by the kingdom of Korea, and on the north by the great river Saghalian: so that it extends in latitude no fewer than 12 degrees, and almost 20 degrees in longitude, being seven hundred and fifty miles in length, and six hundred in breadth.

This vast country abounds in millet and oats, with a sort of grain unknown in Europe, called, by the Chinese, May-sem-mi, as being of a middle kind, between wheat and rice. It is wholesome, and much used in those cold regions. There is but little wheat or rice here; but whether that is the fault of the soil, or the inhabitants, we cannot assert.

The cold begins much sooner in these parts than at Paris, whose latitude is near 50 degrees. The forests, which are very thick and large, the nearer you advance to the Eastern Ocean, contribute not a little to bring it on, and keep it up.

The banks of the rivers here, in summer, are enamelled with a variety of flowers, common in Europe, excepting the yellow lillies, which are of a most lively colour, in height and shape exactly resembling our white lillies, but, like the roses, are of a much weaker scent.

But

But the plant, which is most esteemed, and draws a great number of herbalists into these deserts, is the Jin-seng, called by the Manchews, Orhota; that is the chief or queen of plants. It is highly valued for its virtues in curing several diseases, and all decays of strength, proceeding from excessive labour of body or mind. For this reason it has always been the principal riches of Eastern Tartary; what is found in the north of Korea being consumed in that kingdom.

Formerly the Chinese used to get into the Jin-seng country, among the mandarins and soldiers continually passing; but, in 1709, the emperor Kang-hi, that his Manchews might reap this advantage, ordered ten thousand of his soldiers, encamped without the great wall, to go and gather it, on condition that each should give him two ounces of the best, and take an equal weight of fine silver for the remainder: by which means the emperor got, in that year, twenty thousand pounds of it for less than one-fourth of the price it bears at Pekin.

This plant grows only on the declivity of woody mountains, on the banks of deep rivers, or about steep rocks. It cannot bear much heat or cold, for it grows not beyond the 47th degree of latitude; and if a forest takes fire, it appears no more there in three or four years. It is easily distinguished from all other plants about it, and frequently by a cluster of very round and red fruit, or a stalk that shoots above the branches. The root is the only part that is used medicinally. Its value is enhanced by its age, for the largest and firmest are the best. This country abounds also in fine fables, grey ermines, and black foxes.

One of the tribes of Tartars inhabiting this country, are called the Yu-pi Tartars, whose manner of life is somewhat extraordinary. All the summer they

they spend in fishing: one part of what they catch is laid up to make oil for their lamps; another serves for their daily food; and the rest, which they dry in the sun, without salting, for they have no salt, is laid up for their winter's provisions, whereof both men and cattle eat, when the rivers are frozen. Notwithstanding this diet, a great deal of strength and vigour appears in most of these poor people. Their raiment consists of the skins of fish, which, after dressing and dying of three or four colours, they shape, and sew in so delicate a manner, that one would imagine they made use of silk, till, on ripping a stitch or two, you perceive an exceeding fine thong, cut out of a very thin skin. When the rivers are frozen, their sledges are drawn by dogs, trained up for the purpose, and highly valued.

Although the Manchew language is as much used at the court of Pekin as the Chinese, and all public acts are drawn up in the one as well as the other; yet it began to decline, and would probably have been lost, had not the Tartars taken great pains to preserve it, by translating Chinese books, and compiling Dictionaries, under the emperor's patronage. Their language is singular in this respect, that the verb differs as often as the substantive governed by it; or, which is the same thing, to every different substantive they use a different verb: as for instance, when they would say, *make a verse, a picture, a statue*; for though the repetition of the same verb in discourse might be excusable, it is with them unpardonable in writing, as making a monstrous grating to their ears.

Another singularity of their language is the copiousness of it: for instance, besides names for each species of animals, they have words to express their several ages and qualities. Judagon is the general name for a dog; but tayha signifies a
dog

dog who has very long and thick hair both on his ears and tail; and yolo, a dog with a long thick muzzle and tail, large ears, and hanging lips. The horse, as more serviceable to them, has twenty times more names than the dog; almost every motion of him giving occasion to a different name. Where they could get that astonishing multitude of names and terms is not easy to determine.

On the west are the Mungls, but in the two languages there are scarcely eight words alike. They understand nothing of the language of a few savage nations on the east and north. As to the Koreans, their language and letters being Chinese, have no resemblance to the Manchews. It is said, they have above sixty letters in their alphabet, but only one sort of character. They write from the top to the bottom of the paper, like the Chinese, but four different ways, according to the occasion, as in other countries. They commonly write with a pencil, though some use a kind of bambu pen; but the pencil holds ink better, and moves more freely on the paper. The Manchews think their language the most elegant, as well as the most copious, in the world; and imagine there is no rendering the sense of it, much less the majesty of its stile, in any other language: yet they cannot express all sounds, as they want the letters B and D, using P and T in their stead; nor can write words in which two consonants come together, without inserting a vowel between them. Their transitions likewise are so few, that they are much puzzled how to connect their written discourses. In other respects it must be allowed to be a masterly language, and as full of terms, perhaps, as the Arabic itself.

This country is but thinly peopled, and contains only four cities, namely, Kirinula-hotun, or Kho-tun, Pedne, or Petuna, Ningûta, and Putay-ula-hotun,

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hotun, which are very ill-built, and encompassed with no better than mud walls. The first stands on the river Songari, and is the residence of the Manchew general, who has all the privileges of a viceroy, and commands the mandarins, as well as the troops. Ningûta, which the family now reigning in China considers as its antient patrimony, is situated on the Hûrkapira, which runs northward into the Songari. Its name is compounded of two Tartarian words, which signify seven chiefs, to express the rise of the Manchew kingdom, which was first established by seven brothers of the late emperor Kanghi's great-grand-father's father.

The tribe of the Manchews, who inhabit a part of Eastern Tartary, and are lords of all the other inhabitants thereof, are called by the Russians, Bogdoy; and the emperor of China, Bogdoy khan, and Amulon Bogdoy khan.

The Government of TSITSIKAR.

The third government, into which Eastern Tartary is divided, is that of Tsitsikar. It is seven hundred and forty miles long, and six hundred broad, and belongs partly to China, and partly to Russia. The people are great hunters, dextrous archers, and pay their tribute in sable skins; each family being assessed two or three, or more a-year, according to the number of able persons.

This province is inhabited chiefly by three sorts of Tartars, the Manchews, the Solons, and Tagûri, of whom the first are masters. The Tagûri are a large robust people, but not very numerous. They live in houses, or huts, and cultivate barley, oats, and millet. Their cattle are principally horses, dromedaries, oxen, cows, and sheep. They make much use of their oxen to ride on.

The

The Solons also are a brave robust people. Their dress is a short jacket of wolves skins, with a cap of the same, and they have long cloaks, made of fox or tygers skins, to defend them against the cold, especially of the night. They hang their bows at their backs. Their women ride on horse-back, drive the plough, hunt stags, and other game.

Besides the country towns or villages, there are three cities in the province of Tsitfikar, namely, Tsitfikar, Merghen, and Saghalian-ula-hotun. The garrison of Tsitfikar, the capital, consists of Manchews; but the inhabitants are mostly Chinese. According to their own account, they are all sham-mans, or conjurors, and invoke the devil with frightful cries. They give their dead two burials, first leaving a hole at top of the grave, where the relations daily bring victuals, which they convey to the mouth of the deceased with a spoon, and leave drink in small tin cups, standing round the grave. This ceremony holds for several weeks, after which they bury the body deeper in the ground.

Several rivers in this country produce pearls, which, though much cried up by the Tartars, would be little valued by Europeans, on account of their defects in shape and colour.

The kingdoms, or countries of Corea, Lyau-tong, and Nyu-che, forming a part of Katay, Kitay, or Cathay, and by some included under Eastern Tartary, are more properly provinces of China, tho' they lie without the great wall.

USBECK TARTARY.

TO the north and north-east of Persia lie the countries of Karasm, and Great and Little Bukharia, which being mostly subject to, and inhabited by the tribe of Usbeck Tartars, are commonly known by the general name of Usbeck Tartary.

The KINGDOM of K A R A S M.

This kingdom, which was known to the ancient Greeks, as appears from Herodotus, Ptolemy, and other authors of that nation, by the name of Khorasmia, is at present bounded on the north by the country of Turkestan, and the dominions of the great khan of the Eluths, or Kalmuks; on the east by Great Buckharia, from which it is separated partly by the mountains of Irdar, and partly by the deserts of Karak and Gâznah; on the south by the provinces of Asterabad and Khorassan, belonging to Irân, or Persia at large, from which it is divided by the river Iihûn, or Amu, and sundry deserts of a vast extent; and on the west by the Caspian Sea.

It may be about four hundred and forty miles in length from south to north, and three hundred from west to east; being situated between the 39th and 46th degrees of north lat. and the 71st and 77th degrees of east long. The country consists, for the most part, of vast sandy plains, some of which are barren deserts, but others afford excellent pasture. There is good land in several of the provinces, where vines grow, and wine is made; but water being scarce, a great part of the country turns to no account.

The

The melons here, called arbûs, or karbûs, are the true water-melons. They are of the size of ordinary gourds, or pumpions; commonly round and green on the outside, but within of a much deeper colour than the common melons, although some are perfectly white; but these are not the best. Their seed is quite black, and shaped like that of the pompion, but rounder. It is also transparent, and dispersed all through the fruit; the whole of which is eaten, except the rind and seed. The substance is much finer, and of a better flavour, than that of ordinary melons. It is exceedingly cooling, and one may eat as much as he will, without the least danger. The fruit which is well gathered green, and ripens afterwards, will keep a long time, and are as good in the middle of winter, as in their proper season. They carry them from Astracan, where they are near as good as in Karasm, to St. Petersburg, for the court of Russia.

Karasm owes all its fertility to three rivers and a lake. The rivers are the Amû, Khefil, and Sir. The Amû, as it is called by the Usbecks and Persians, is the Jihûn of the Arabs, and Oxus of the antient Greeks. It has its source in those high mountains, which separate Little Bukharia from the dominions of the Great Mogul; and, after passing through Great Bukharia and Korasm, divides into two branches, one of which falls into the Khefil, and the other into the Caspian Sea, towards the borders of the province of Astarabâd. The Amû abounds with all sorts of excellent fish, and its banks are the most charming in the world. Along them grows those excellent melons, and other fruits, so much esteemed in Persia, the Indies, and Russia.

The river Khefil rises in the mountains to the north-east of the province of Samarkant, and falls
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into the lake of Arâl, or Eagles, fifty or sixty miles below its junction with a branch of the Amû. Its banks are exceeding fertile, wherever they are cultivated.

The Sir, or Daria, rises in the mountains to the east of Little Bukharia, and after a long course westward, along the borders of the Bukharias and Karasm, falls at last into the lake Arâl.

The lake of Arâl, that is of Eagles, separates the province of Arâl, to which it gives name, from the eastern provinces of Karasm. It is one of the largest in the north of Asia, being above eighty German leagues in circumference: its waters are exceeding salt, and breed great quantities of the same sorts of fish as are found in the Caspian sea.

Karasm is at present inhabited by three sorts of people, the Sarts, Turkmans, and Usbeck Tartars. With regard to the first of these, we are told, that they are the antient inhabitants of the country, or those who were settled there before the Usbecks became masters of it, and that they support themselves, like the Turkmans, by their cattle and husbandry. The Turkmans, or Turkomans, came originally from Turkestan, or the parts of Tartary to the north of Karasm and Great Bukharia, towards the eleventh century. They divided into two parties, one of which went round the north-side of the Caspian Sea, and settled in the western parts of the Greater Armenia, from thence called Turkomania, or the country of the Turkomans. The second party turned south, and rested about the banks of the river Amû, and the shores of the Caspian Sea, where they still possess a great many towns and villages, in the countries of Karasm and Astarabad.

The Turkomans seem to be descended from the Turks, or to differ from them only, as the wandering Arabs, called Bedwins, who live under tents, do from those who dwell in cities. Those of Karasm

rasm are shaped much like the Westerr, that is, are tall and robust, with square flat faces; only they are much swarthier, and have a greater resemblance of the Tartars. In summer they wear long gowns of calico, or thick cloth; and, in winter, sheep-skin gowns of the same kind. Cattle and agriculture afford them subsistence. In winter they inhabit towns and villages about the river Amû, and towards the coasts of the Caspian Sea. In summer they encamp where they can find the best pastures, and good water. They profess all the Mohammedan religion, but do not give themselves much trouble about the practice of it. They are very brave, and at least as good horsemen as the Usbecks, by whom, being treated as conquered subjects, they are obliged to pay tribute, and suffer several other impositions. To this is principally to be imputed the great animosity which they bear those rigid masters; but the Turkomans, who live under the dominion of the Persians, are treated in a much better manner. Both together may amount to one hundred thousand families. These people are still divided into tribes, like all the other branches of the Turkish nation, and their chief enjoys the same prerogatives.

The name of Usbecks, which the ruling tribe of the Tarrars of Karasm and Great Bukharia bear at present, is derived from one of their khans. The Usbecks of Karasm are divided into several hords, and live, for the most part, by rapine, resembling, in all respects, those of Great Bukharia, excepting that they are much more rude and uncivilized. Like the Turkmans they dwell in winter, in the towns and villages, which are towards the middle of Korasm; and, in summer, the greater part of them encamp in the neighbourhood of the Amû, or in other places, where they can meet with pasture for their cattle, always watching for some con-

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venient opportunity to rob and plunder. They never cease making incursions upon the adjacent territories of Persia, or Great Bukharia, and are to be restrained by no treaties or engagements whatsoever. Although they have fixed habitations, yet, in travelling from one place to another, they carry with them all their effects of value, conformable to the way of living in use among their ancestors, before they had settled dwellings.

These Tartars, it is said, never ride without their bow, arrows, and sword, although it be in hawking, or taking any other diversion. They have no arts nor sciences among them, neither do they till or sow. They are great devourers of flesh, which they cut in small pieces, and eat greedily by handfuls, especially horse-flesh.

Their chief drink is sour mare's milk, like that in use with the Nogays. They eat their victuals upon the ground, sitting with their legs double under them; which is their posture also when they pray.

All these tribes have abundance of camels, horses, and sheep, both wild and tame. Their sheep are extraordinary large, with great tails, weighing sixty or eighty pounds. There are many wild horses in the country, which the Tartars frequently kill with their hawks. These birds are taught to seize upon the head or neck of the beast, which being tired with toiling, to get rid of this cruel enemy, the hunter, who follows his game, comes up and kills him. Some travellers tell us, that the inhabitants of this country have not the use of gold, silver, or any other coin, but barter their cattle for necessaries. Others tell us, that they have money, particularly a piece of silver called tanga, the value near the fourth-part of a crown. It is round, and has on one side the name of the country, and on the other, that of the country, with the year of the hejrah.

USBECK TARTARY. 37

hejrah. There are also, it is said, small pieces of copper, of different sizes, which answer to our pence, half-pence, and farthings.

As to the government of Karasm, the Usbecks being masters, it is commonly vested in divers princes of that tribe of the same house, of whom, notwithstanding, only one has the title of khan, with a kind of superiority over the others. This khan has no sort of dependence on him of Great Bukharia, or any other prince.

BUKHARIA.

Bukharia, Bokharia, Bokaria, Bogaria, or Boharia, is the name given to all that region, or tract of land, lying between Karasm and the Great Kobi; or Sandy Desert, bordering on China. It is divided into the Great and Little Bukharia.

GREAT BUKHARIA,

Which seems to comprehend the Sogdiana and Bactriana of the antient Greeks and Romans, with their dependencies, is situated between the 34th and 46th degrees of latitude, and between the 76th and 46th degrees of longitude. It is bounded on the north by the river Sir, which separates it from the dominions of the Eluths, or Kalmuks; by the kingdom of Kashgar, in Little Bukharia, on the east; by the dominions of the Great Mogul and Persia on the south; and by the country of Karasm on the west: being about seven hundred and seventy miles long from west to east, and seven hundred and thirty miles broad from south to north.

According to Bentink, nature has denied nothing to this fine country to render it agreeable: the mountains abound with the richest mines; the vallies are of an astonishing fertility in all sorts of

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fruits and pulse; the fields are covered with grass the height of a man; the rivers swarm with excellent fish; and wood, which is scarce all over Western Tartary, is found here in great plenty: in short, it is the most fruitful, and best inhabited of all the Northern Asia. But all these blessings are of very little use to the Tartar inhabitants, who are naturally so lazy, that they would rather go rob and kill their neighbours, than apply themselves to improve the benefits which nature so liberally offers them.

The inhabitants of Great Bukharia are of three sorts: 1. The Bukhars, who are the antient inhabitants, and possess all the great towns, both of Great and Little Bukharia. 2d, The Jagatays, or Mungls, who settled there under Jagatay khan, second son of Jenghiz khan: and, 3d, The Usbeck Tartars, who are at present masters of the country, though tributary to Persia, at least they were so in the reign of shah Nadir.

The Bukhars are well set, and very fair, considering the climate, have generally large eyes, black and lively, their faces are well shaped, their noses hawked, hair black, and very fine, and their beards thick. In short, they have nothing of the deformity which appears in the Tartars, among whom they inhabit. The women are generally large, and well shaped, with fine complexions, and very beautiful features.

Both men and women use calico shifts and drawers, over which the men wear a vest of quilted silk, or calico, which reaches to the mid-leg, and is tied about the middle by a silk crape girdle. When they go abroad, they sling over it a long cloth gown, faced, and even lined in winter, with fur. Their head is covered with a round cloth bonnet, like the Polish, with a large fur border; some wear turbans like the Turks. Their boots are made

made like Persian buskins, of horse-hides prepared for the purpose. The women wear long gowns, full, and loose, of the same materials. They let their hair hang in tresses, adorned with pearls and other jewels. Their bonnet is small, flat, and coloured; and their slippers like those worn in the north of the Indies.

All the Bukhars profess the Mohammedan religion, nearly after the Turkish form, excepting in some few ceremonies. They live by following mechanic trades or commerce, which is wholly in their hands: but as foreign merchants seldom come among them, especially in those parts where the Mohammedan Tartars are masters, they resort in numerous caravans to China, the Indies, Persia, and Siberia, where they traffic to considerable advantage. Although they possess all the towns in these provinces, they never meddle with arms, leaving the business of war and government to the Eluths, or Kalmuks, and Usbeck Tartars, who are masters, the latter of Great, and the former of Little Bukharia, to whom they pay tribute, which is regulated every year. On this account the Tartars despise them, as a cowardly, simple people. They are not divided into tribes, like the Tartars, and many other eastern nations.

The Jagatays and Usbecks, though originally different tribes, are now comprised under the general name of Usbecks.

The Usbecks are generally reputed the most civilized of all the Mohammedan Tartars, although they are great robbers, like the rest. They are clothed, men and women, like the Persians, but not so nearly; and the chief of them wear a plume of white heron feathers on their turbans. Their most delicious victuals are pillaw (which is rice sodden in broth) and horse-flesh. Their common drink is kumis or kammez, and arak, both made

of mares milk. Their language is a mixture of the Turkish, Persian, and Mungl tongues. Their arms are much the same with those used by the rest of the Tartars, viz. the sabre, the dart, the lance, and the bow, of a larger size than ordinary, which they manage with much strength and dexterity. They have used muskets for some time past, after the Persian manner. When they go to war, a great part of their cavalry wear coats of mail, and a little buckler to defend them. The Usbecks are commonly at war with the Persians, their incursions being encouraged by the fine plains of Khorassan. Such of them as feed on their cattle, live under portable huts, like their neighbours the Kalmuks: but they who cultivate lands, dwell in the villages and hamlets, very few of them living in the cities or towns, which are all possessed by the Bukhars, or antient inhabitants.

Great Bukharia is divided into three large provinces, namely, Proper Bukharia, Samarkant, and Balk, each of which has commonly its particular khan; although sometimes one, by conquest, is master of two provinces.

The province of Proper Bukharia is the most western of the three, extending about three hundred and ninety miles in length, and three hundred and twenty in breadth. Bokhara, or Boghar, its capital, is situated in $39^{\circ} 10'$ of latitude, twenty days journey from Urkenj, the capital of Karasm. The khan resides here in a castle. A little river runs through the city, whose water is very bad, breeding in the legs of such as drink it, worms an ell long, between the flesh and the skin, which, working out about an inch every day, are rolled up, and extracted; but if they break in the operation, the patient dies. The metropolitan, or head of the law, also resides here, who is more obeyed than the khan himself; the latter being often deposed

posed by him, and put to death. There is a great resort of karawâns to Bokhara from India, Persia, Balk, and Russia. The principal commodities they carry from hence are wrought silks, red hides, slaves, horses, and such like.

The province of Samarkant lies to the east of Proper Bukharia, being about five hundred and forty miles long from west to east, and five hundred broad from south to north. The capital of this province, and indeed of all Bukharia, taken in the largest sense, is Samarkant, or Samarkand, situated seven days journey to the north-east of Bokhara, on a river and valley, both which bear the name of Sogd, from whence the Sogdiana of the antients had its denomination. It is a very large populous city. The academy of sciences in this city is one of the most eminent among the Moham-medans, who resort thither to study from all the neighbouring countries. The silk-paper made here is said to be the most beautiful in all Asia; and therefore in great request throughout the East. The neighbouring country produces pears, apples, raisins, and melons of an exquisite taste, and in such plenty, that the empire of the Great Mogul, and part of Persia, are supplied with them.

Otrâr, called by the Arabs Farab, and situated in the north-west part of this province, is famous for the death of Timur Beg, or Tamarlane, in 1405.

The province of Balk, or Balkh, lies to the south of the province of Samarkand, and east of Proper Bukharia. It is about three hundred and sixty miles long, and two hundred and fifty broad. Tho' the smallest, it is by much the most fertile, and best cultivated of the three, abounding particularly in silk, of which the inhabitants make very pretty manufactures. In the mountains, towards Hindûstan, are mines of gold, silver, and rubies, with quarries of lapis lazuli. The Uibecks, subject to

the khan of Balk, are the most civilized of all the Tartars inhabiting Great Bukharia, owing, in all likelihood, to their commerce with the Persians. The city of Balk, which gives name to this province, and is its capital, is situated towards the borders of Persia, on the river Dehask, which about forty miles from thence falls into the Amû, or Oxus. Balk is said to be one of the most considerable of all the towns at present possessed by the Moham-medan Tartars, being large, fair, and well peopled. The khan's castle is a great structure, after the eastern fashion, built almost wholly of marble, dug out of the neighbouring mountains. As foreigners have free liberty to trade in this city, it is become the chief mart of all the trade carried on between Great Bukharia and the Indies. To this the fine river, before mentioned, which passes thro' its suburbs, contributes not a little.

LITTLE BUKHARIA.

The name of Little Bukharia is given to this country, not because it is less in dimension than Great Bukharia, being in reality much larger; but because it is inferior to it as to the goodness of the soil, number of cities and inhabitants, &c. It is bounded on the west by Great Bukharia; on the north by the country of the Eluths, or Kalmuks; on the east by that of the Mungls, subject to China; and by Thibet and the north-west end of China on the south; from both which countries it is separated by two kobis or deserts, of vast extent, which communicate with each other. It is situated between the 92d and 118th degrees of longitude, and between 35°. 30'. and 45°. of latitude; being in length, from east to west, about eight hundred and fifty miles; and in breadth, from south to north, five hundred and eighty;

eighty; but if its dimensions be taken according to its semicircular course, from the south to the north-east, its length will be twelve hundred miles, but its breadth never above an hundred and forty.

Little Bukharia consists of one long chain of mountains, with its branches, extending through the Kobi or Sandy-Desert, which, towards the foot of those hills, is interspersed with fruitful plains; so that it may be compared to a long reef of rocks and islands rising in the sea. The air is healthful, tho' very hot in summer, and cold in winter. The mountains are rich in mines of gold and silver, but the inhabitants reap little benefit from them, because neither the Eluths or Kalmuks, who are masters of the country, nor the Bukhars, care to work in them: however, they gather abundance of gold every spring, out of the gutters made by the torrents which fall from all sides of those mountains, when the snow melts; and from hence comes all that gold-dust which the Bukhars carry into India, China, and Siberia. Much musk is likewise found in this country, and all sorts of precious stones; but the inhabitants have not the art of either cutting or polishing them.

The inhabitants of this country, tho' under the dominion of the Eluths or Kalmuks, are for the general Bukhars, who, it is said, do not want politeness, and are addicted to commerce, which they carry on with the Indies, China, Persia, and Russia. Both sexes carry about them prayers, written by their priests, and kept in small leather purses, in the nature of relics. The Bukhars houses are of stone, and pretty good; but their moveables are few, and not very handsome. They always go to bed naked, but dress when they rise. They are very neat about their victuals, which are dressed by slaves, whom they either take or buy from the Kalmuks, Russians,

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fians, and other neighbours. They use neither chairs nor tables, knives nor forks, but sit cross-legged on the ground; and the meat being served up, ready cut, they pull it to pieces with their fingers. Their spoons resemble our wooden ladles. The Bukhars buy their wives, paying for them more or less, according to their handsomeness; so that the surest way to be rich is to have many daughters. The women are reckoned impure forty days after their delivery, and dare not say their prayers all that time. The child is named the third day after it is born, by the father, or some relation; and circumcised at the age of seven, eight, or nine. Although polygamy is looked on as a sort of sin by the Bukhars, yet it is never punished; so that some have ten wives, or more. Any man may, at pleasure, send back his wife; but then she is intitled to whatever he gave her during the cohabitation. The woman also may part from her husband; but then she cannot carry away the least thing that belongs to her.

The Bukhars have no money, but copper ko-peiks, which weigh near one third of an ounce. When they have silver or gold to receive or pay, they weigh it, as the Chinese and other nations do.

Although the prevailing religion in Little Bukharia is the Mohammedan, yet all others enjoy a perfect toleration; because the Kalmuks or Eluths, who are masters of this country, (though gross idolaters) think they ought not, in conscience, to suffer people to be molested on account of their belief.

The Bukhars hold Christ to be a prophet, but have no notion of his sufferings. They say, that God first communicated the Koran to men, by Moses and the prophets; and that Mohammed afterwards explained it, and drew a moral from it, which they are obliged to receive and practise.

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They believe in the resurrection, and a future state of rewards and punishments, but cannot be persuaded that any mortal shall be eternally damned; on the contrary, they believe, that as the dæmons led them into sin, the punishment will fall chiefly on them. After the resurrection, they think that all men, except the elect, will be purified or chastised by fire; and that, at last, every thing but God will be annihilated, not excepting devils, angels, and prophets, and a new world created, in the room of the present. They keep a yearly fast, which commences about the middle of July, and lasts to the middle of August.

Little Bukharia is divided into several provinces, and contains some towns. The capital, called Yerkeen or Yerkehen, is said to be large and pretty well built, in the eastern way. There is a castle init, where the khan of the Kalmuks comes to reside sometimes. The city must needs be very populous and rich, as it is the centre of all commerce carried on between the Indies and north of Asia, Thibet, Siberia, Great Bukharia, and China. Peter the First, emperor of Russia, intended to have settled a regular trade with Yarkeen, by the river Irtysh, which would have proved very advantageous to his dominions.

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CHINA.

SITUATION, EXTENT, and BOUNDARIES.

THE vast, antient, and opulent empire of China, situated on the most eastern verge of the Asiatic continent, is bounded on the north by East and West Tartary, from which it is divided by a prodigious wall, of fifteen hundred miles in length, and partly by high, craggy, and inaccessible mountains ; on the east by the Eastern Ocean ; on the west by part of the Mogul's empire, and India beyond the Ganges, from which it is parted by other ridges of high mountains, and sandy deserts ; and on the south partly by the kingdoms of Lao, Tonquin, Ava, and Cochin-China, and partly by the Southern Ocean, or Indian Sea, which flows between it and the Philippine Islands. It is of such great extent, that it reaches, in latitude, from eighteen to almost forty-three degrees ; so that its utmost

utmost length, including the island of Hay-nan, will be eighteen hundred miles; and its breadth, measured from the sea-port town Nimpo, in the province of Che-kien, to the utmost boundaries of Sùchuen, will be twelve hundred and sixty.

AIR, SOIL, and PRODUCE.

As China extends so far from south to north, as from the second to the fifth climate, its temperature must vary accordingly. The difference of the length of its days is little more than four hours; the longest, in the most northern parts, being about fourteen hours and three quarters, and the shortest, in the most southern, about ten hours and three quarters; and the nights proportionable. The country is for the most part temperate, except towards the north, where the cold is extremely piercing; not so much from its situation, as from the ridges of mountains, which are very high, and commonly covered with deep snows. The southern parts, about the tropic, are exceeding hot and dry. All the winter they have there is about the equinoxes, especially the autumnal, when they are much troubled with storms, and violent rains. The middle of China is crowned, almost the whole year, with a most serene sky, and most delightful verdure. The soil is different, according to the diversity of climates; and the face of the country in some parts mountainous, in others champaign; but the inhabitants are such expert and diligent masters of agriculture, that they leave no spot uncultivated. As they abound with artificial canals and reservoirs, for watering and fertilizing their low lands, so they also find ways and means to improve their higher grounds, first, by levelling a great many of them, where it was found practicable, and likely to turn to account; secondly, by levelling and
flatting

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flattening the tops of others, in order to make them bear variety of grain, pulse, and the like; thirdly, by dividing their declivities into as many flat stages as possible, and, if they meet with a spring towards the top, supplying them from thence with water. Other methods by which they improve their lands are, by raising artificial mounts, in some places; by providing proper fences against excessive colds, heats, or droughts, in others; and, by varying their agriculture, their manuring, planting, and sowing, according to the different soils and climates; insomuch, that every spot almost of that vast country produces more than enough to make its inhabitants rich and happy, and the whole country, delightful, populous, and healthy. Nothing can be more agreeable than to view, from the lower grounds and vallies, the sides of the mountains, cut into a number of terraces, one over the other, and all covered, up to the very top, with variety of corn and fruits. These mountains, in general, are nothing near so hard and stoney as ours, but rather of a soft porous nature, and, what is still more surprising, may be dug, with ease, some hundreds of feet deep; so that the salts which transpire through their pores prove a constant and excellent manure to them: but where the mountains are rocky, they content themselves with planting them with all sorts of fruit, according to the nature of the ground. In some provinces they have two, and sometimes three, plentiful harvests in a year. The variety of climates, the fertility of the soil, the skill and industry of the people, are such in China, that almost all the fruits and produce that are found either in hot or cold countries, are to be met with in it: in particular, it produces corn and grain of all sorts, in great plenty, with silk, cotton, honey, wax, and fruits, of all the sorts we have in Europe, and several others not known among us, all exquisite

fite to the fight and taste. Their oranges, grapes, figs, pomegranates, ananas, and many others, are in as great perfection as in any part of India. Their rich pasture-grounds feed vast numbers of cattle. Besides a great plenty and variety of game, buffaloes, horses, oxen, swine, and several sorts of deer, whose skins are a profitable commodity, here are also elephants, camels, leopards, boars, bears, and other wild creatures, not to be found in other countries. The tygers are very fierce, and extremely dangerous, seeking their prey commonly in large droves: the musk-cat, which carries that noble perfume in a kind of bladder under its navel, is found here, and much valued: their mules, which are wild, are fitter for eating than for other uses. Their birds are eagles, cranes, storks, birds of Paradise, pelicans, peacocks, pheasants, geese, swans, and a great variety of others. As for fish, it cannot be doubted but that the multitude of rivers, canals, and lakes, as well as the sea, that runs along the south-east coast of the country, must supply them with the greatest plenty and variety. We are told in Anson's Voyage, that the Centurion fell in with a fleet of fishermen off the coast of China, consisting of upwards of a thousand sail, under the command of an admiral. Besides, most of the great and rich people have large canals and ponds, stored with fish for their own use; among which, but purely for ornament, are generally found those most beautiful species called, from their colour, gold and silver fish, and which are now common enough in England. This curious species of fish is about the length of one's finger, and thick in proportion. The male is of a delicate red, from the head to the middle, and from thence to the tail of a bright colour, which by far exceeds the finest gilding. The female is white, and has a tail like a nosegay, which, with part of its body, shines like polished silver. They gene-

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rally swim near the surface of the water, and give a most exquisite resplendency and variety to it; and they multiply so fast, that if care be not taken of their eggs, which float upon the water, the whole surface will be covered with them. These eggs are exceedingly tender, and easily killed by heat or cold, strong smells, thunder, or the report of a cannon. The way to preserve them is to take them gently out of the water, and put them in small vessels, well sheltered from wind, rain, and cold, until they are hatched by the sun, and grown to about an inch in length: with safety, they may be removed into their primitive reservoirs, where they are justly admired as a great natural curiosity.

The Chinese have plenty of sugar, tobacco, and oil, extracted not from olives, but from seeds; notwithstanding, there are vast quantities of olives, of a fine taste, though of a different kind from ours, but they are either unfit to produce, or not thought worth the extracting oil from; and a variety of excellent wines, (some from grapes, some from rice, and some from quinces, and other fruits) palm, and other trees. Camphire, ebony, sanders wood, oak, pine, and other lofty trees, are found in great abundance, especially on those mountains which are not otherwise cultivated. The tallow-tree, which seems to be peculiar to China, bears a fruit whose kernel has all the qualities of tallow, in smell, colour, and consistency, and they make candles of it. The low country abounds with variety of canes, junks, and bamboes, of exquisite beauty, together with vast quantities of medicinal roots, such as China-root, rhubarb, jinseng, and many more; and, among a vast variety of shrubs, that so much esteemed of late in Europe, called tea. All teas are the leaf of one and the same shrub: the supposition that green is from one kind of tree, and bohea from another, is a vulgar

gar error ; for they differ only as malt may do, in being more or less dried, or being finer or coarser. The tea-shrub is of the kind of our dog-tree, and its leaf of an austere, bitter, astringent taste, without any aromatic warmth. It has very little oil in it, and that which it has is of the resinous kind, and of a narcotic, stupifying quality. It has also but very little salt, and that is of the fixed kind. Besides the general division of teas into two sorts, green and bohea, they are likewise distinguished and denominated according to the provinces or districts where they grow, the degree of ripeness when gathered, the size of the leaf, or the method of curing ; as hyson, imperial, bloom, congo, singlo, souchong, &c. The leaves, when immediately pulled from the shrub, are so extremely bitter, that the infusion of them is very disagreeable to the taste ; therefore those who are appointed in China to prepare them for use, infuse them for a certain time in water, soon after they are gathered, by which a portion of their bitter resinous particles being taken away, they become mild, pleasant, and palatable. After being infused, they are dried in the following manner : the bohea, which is made from the leaves when full ripe, and ready to fall from the tree, being thus brought to a proper flavour by infusion, is immediately dried by the sun or fire, so that it may be preserved for use ; therefore, as the tree or shrub incurs no detriment from the leaves being pulled off, when ready to fall off themselves, this tea can be afforded at a cheaper rate than the green ; and this will also account for the leaves of the bohea being darker in colour, and smaller in breadth ; because, being almost dry when gathered, then steeped in water, and higher dried, they must necessarily be more contracted and corrugated than those of the green. This, on the contrary, being pulled from the same shrub, with more

violence just as the leaf is expanded to full maturity, the tree suffers so much, that two or three years are allowed it to recover its pristine vigour; and the leaves, during that time, are collected when they fall, and prepared for bohea; on which account the green is sold at a higher price than bohea, and the bloom tea dearer than either. Green tea also becomes dearer by a more expensive preparation; for, as soon as it is brought to a proper flavour, by the previous infusion in water, it is immediately exposed to the warm rays of the sun, and carefully and assiduously turned, for a considerable time; after which, it is strewed upon broad sheets of copper, laid upon embers, where it is rolled and turned by the hands of proper persons, who are armed with gloves of leather, to protect them from the mischief to which, they have found by experience, they are in this business exposed, by the metallic efflorescence from which the green tea derives its more agreeable colour, and, according to the general but false notion, its superior excellency over the bohea; in regard to which, the delusion or infatuation that engages them to make the consideration of health subservient to the gratification of the palate, and the delights of the eye, prevails equally among Asiatics and Europeans: hence, the verdant beauty of this artificial colour is more alluring, and more esteemed, though often pernicious, than the brown hue of the bohea, which is prepared in a more simple, and consequently less dangerous, manner. The Chinese themselves, however, very rarely drink the green tea; and it is observed, that those who do, to any excess, become tabid, and die quite emaciated. In short, the drinking of tea, in general, may be reckoned a great cause of the manifest effeminacy, and diminutiveness of their persons; for what reason can we assign so probable for the obvious constitutional difference between them and the more robust

robust people, who live under the same latitude. If we also compare the nature of tea with the nature of the English diet, and that of most other European nations, no one can think it a proper vegetable for us. Indeed, the nervous complaints, so frequent of late years, especially among the weaker sex, may in a great measure be attributed to the use of this exotic beverage. But to do justice to the Chinese, we must observe, that it is alledged, in vindication of their tea-drinking, that they had found by experiment, that nothing else could correct so well their waters, which are almost every where brackish. The tea-plant degenerates if transplanted into another country, though it lie under the same parallel.

In China Proper there are few high mountains; but in Chinesian or East-Tartary, north of the great wall, there are many, as we have already remarked.

The most considerable rivers are the Ky-am or Blue River, which rises in the kingdom of Thibet, and crosses the country from east to west; the Hoambo or Yellow River, so called, because, after rains especially, it is of that colour, and extremely muddy. It rises in the mountains which divide the province of Su-chan from Tartary, near the frontiers of Indostan, and runs a course of above one thousand nine hundred miles. There are many other rivers of the same nature, alike rapid and muddy, some of which have cataracts of a vast height, making a noise like continued claps of thunder. There is one always as red as blood; and another that glitters by night, occasioned by the great quantity of precious stones contained in it, whence it is stiled the Pearl River. There is a third, near Fomin, which turns blue in harvest, at which time the inhabitants are used to dye that colour. We are told of another, near Pan-gau, whose waters are so light that they will bear no timber. Those of another,

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near Ching-tien, are said to be sweet-scented; and that called Kin-xa has its name from the great quantity of gold sand in it. There is one in the province of Fokien whose water is green, and is affirmed to turn iron into copper; but that wants confirmation. That called Xo is said to cure divers diseases. But the most remarkable is one which rises yearly upon a certain day, with such a high tide, before the city of Hang-chen, that multitudes of people crowd from all parts to see so surprising a phenomenon, which neither their own nor European philosophers, it is said, have yet been able to account for. These waters supply the people of the inland parts with salt, which is procured by paring off the surface of the muddy shores, which being dried in the sun, rubbed small, and thrown into a pit, salt water is poured upon it, and that being afterwards strained, is boiled to a proper consistence; but, in the maritime parts, they make salt of sea-water, after the usual way. As to the artificial rivers or canals, they are innumerable; some of them a thousand miles in length, and deep enough to carry vessels of a very great burden. The chief of them are lined with hewn stone on the sides, and when the wind does not serve, the boats are drawn by the strength of men. There are abundance of families that live all their lives upon the water; and some relate, that there are almost as many people upon the water as upon the land. The mountains of China abound with variety of metals and minerals: among the former they have several mines of gold and silver; but their monarchs, they pretend, will not suffer the mines of silver to be wrought, that the people may not be obliged to such slavish work; but it is more probable they either keep them in case of need, or rather, perhaps, to keep down the price of labour, which must rise in proportion to the quantity of

circulating money. Their workmen, in general, have not above five farthings sterling a day; and hence arises the cheapness, and immense exportation, of their manufactures and produce.

As to the mines of gold, it seems nothing more is done than gathering such particles as are washed down by the rivers, and are found sticking on the banks, or caught by fleeces and other strainers, laid across the water. Great multitudes of people live wholly by this business; vast quantities of that metal being, as it is said, washed down from the mountains, and found in the sands of the brooks and rivers. Their mountains contain also mines of iron, copper, lead, and quicksilver, which are manufactured in great quantities, and very handsomely. Besides these, they have others which are mixed in a peculiar manner, and therefore kept as a great secret among them; such, for instance, is that famed one called tonbaga, or donbaga, which is of the colour of very pale brass, or a dull kind of tin: they ascribe several extraordinary virtues to it; particularly, of expelling poison, stopping hemorrhages, and the like, by only wearing a ring or necklace made of it. Among other articles produced in their mountains, we may reckon likewise plenty of pit-coal, salts of different sorts, excellent quarries of stone, and some of marble, so curiously variegated with landscapes, and other natural resemblances, that they look as if drawn with a pencil. Several other sorts are esteemed for their fine colour and hardness; others, for a lustre or brilliancy like that of marble; and some, when burnt, yield a metal, of which they make swords, and other weapons. We are told of other stones of a precious kind, shaped like a swallow, and others of great efficacy in divers diseases. In some provinces is found a yellow earth, which has

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virtue of expelling poison, and curing, by external application, the bite of venomous creatures. Some sorts of earth they have of a fine vermillion colour, and others of a delicate white, which the ladies use for paints. In several places of the empire, they press a sort of gum or juice from the bark of a tree, which is tough like pitch, and, when mixed with proper colours, serves to paint their houses, cabinets, and other utensils, having a fine lustre and smoothness, like glass. This juice they call giran; but it is more commonly known among Europeans by the name of lacquer, and what is done in that manner, Japan-work, because what comes from thence far exceeds any thing done in China, in lustre, hardness, and fine variety of paintings. The Chinese are so jealous lest the secret of this work should be discovered by foreigners, that they have poisoned several, and even some of our own nation, whom they suspected of having pried too narrowly into it. Besides the common bees wax, they have another sort, the clearest and whitest in the world, which is produced by an insect no bigger than a flea, on the top of the branches of some particular trees, where these little creatures lay their eggs, which in the spring turn to worms. The owners of these trees gather this wax and make it into cakes, which are quite transparent. The inhabitants of Xantum put these worms into large canes, and, by selling them to the adjacent provinces, make a considerable profit of them.

TRADE, MANUFACTURES, and NAVIGATION.

The Chinese, from the remotest antiquity, exported the growth and commodities of their country, especially raw silks, wherein it abounds, all over the east. It was from them, that they were called, by
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the Greeks and Romans, Seres. Under the reigns of some former emperors, China was, as Japan now is, shut up, and kept from all commerce with foreign nations, and the inhabitants strictly forbid, under severe penalties, to export the growth of the country, or to have any communication with their neighbours. Things stood thus, when the Tartarian conqueror, thinking it would very much conduce to the honour of his subjects, and the advantage of his dominions, to allow, for the future, a free and undisturbed commerce, resolved to suffer his subjects to trade abroad, and to give foreigners free access to his dominions. The chief manufactures of the Chinese are those of silk, cotton, tea, china-ware, and cabinets or lacquered-ware. Their silks are inexpressibly fine, their atlas's, gold and silver stuffs, are not to be paralleled; but their porcelain is thought to be equalled by that of Dresden, and their lacquered-ware is excelled by that of Japan. In hardware the Europeans excel them infinitely; at making clocks and watches, door and gun locks, and in many other arts and handicrafts, they are mere bunglers. Their paper is not comparable to ours; but their ink is good, as we experience here, it being brought over in little oblong cakes, though not, as far as we know, used in writing. The Chinese had no traffic, except with the neighbouring nations, until the Portuguese discovered the way thither by the Cape of Good Hope, tho' it is said, they had the load-stone and mariner's compass, long before us. Their junks, as they are called, are many of them a thousand tons burthen, heavy sailors, with square heads and sterns. Some of them have two masts, others three, but never any top-masts, and their sails are made of matting, which they let down upon the deck, when they furl them. The hold of the ship is divided into many small partitions, which are made so tight, that

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that if a leak happens in one of them it goes no further, and the goods stowed in the other partitions receive no damage. Upon their numerous canals they have vessels almost as big as ships, worked by a few hands, with great dexterity. There are not less than ten thousand of these vessels in the southern provinces, appropriated to the service of the government. Upon their decks they build little rooms, from one end to the other, raised about eight feet high, painted and gilded, extremely neat and commodious, in which their mandarins and great officers travel together, and no where spend their time more agreeably; for here they visit one another without ceremony, and pass away their time, as if they were all of a family, which freedoms are never taken by magistrates on shore. There is scarce a city or village in the whole empire, especially in the southern provinces, but enjoys the benefit of some navigable river, lake, canal, or arm of the sea; and wherever there is a town on shore, there is another of boats upon the water; and many people are born, live, and die, upon the water, keeping hogs, poultry, dogs, and other domestic animals, on board. Besides these vessels, there is a prodigious number of floats of timber perpetually going up and down the rivers and canals, which carry whole villages of people upon them, these floats being some of them a mile in length, upon which they build little huts, and live in them, until they have disposed of their timber, which they carry sometimes a thousand miles by water; and thus every part of this extensive empire has an easy communication with the other, which is a vast advantage to trade, as the Chinese, Dutch, and several other trading nations, experience.

PERSONS,

PERSONS, HABITS, CUSTOMS, CHARACTER,
GENIUS, &c.

The Chinese are generally of a middling stature, broad faced; with black hair, small black eyes, short noses, and thin beards, pulling up great part of their beard by the roots with tweezers. They were very fond of the hair of their heads, which they used to wear tied up in a great bundle on their crowns, till their Tartar princes compelled them to cut off their hair, and leave only a single lock upon their crown, as the Mohammedans in all countries do. Their complexions incline to tawny near the tropic; but, in the north, they are as fair as other people under the same parallel. The women are remarkable for their little feet, being esteemed their greatest beauty; and, in order to keep them little, they are bound up from their infancy so tight, that they cannot grow to the common size, the foot of a full-grown woman not being bigger than a child's of four years old. The men wear a cap of the shape of a bell upon their heads, which does not cover their ears: they also wear a vest and sash, and over the vest a loose coat or gown, and a kind of silk boots, quilted with cotton. When they are at home, among their friends, they throw off every thing but a pair of drawers, and appear naked, as the common people do about the streets; but this must be understood of the southern provinces. The women dress with their hair down, having nothing on their heads, in the south. They generally wear a silk vest, red, blue, or green, and over it a loose gown with white sleeves, and embroidered silk shoes; but, by reason of the smallness of their feet, hobble prodigiously when they walk. Here, as in most other countries of the East, the married couple are commonly brought together without

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without any previous acquaintance with each other; the bargain being struck by their parents, or by some go-between; and afterwards ratified, by presents sent by both sides. Great pomp is used in the marriage-ceremony. The bride brings no dowry; but is rather purchased by her spouse, who, besides the price he pays for her, commonly expends a great deal on the nuptial feast, and a very splendid and costly cavalcade in bringing her home. This is the constant custom of the rich; but the poorer sort, who cannot afford to pay money for a wife, go to some of their foundling hospitals, and beg for one, which is seldom denied, and this both saves charges, and makes the wife more submissive to her husband. The Chinese laws allow but one wife to a man; but they are permitted to have several concubines, who are brought into his house, without any other ceremony than a promissory note of the sum agreed on, and of using her well; but the lawful wife is generally mistress over them, as well as over all the servants of the house; and the children of the concubines are deemed to belong to her, and to have an equal right to inherit. In regard to the behaviour of the Chinese towards the dead, there is scarce any country where grief is manifested to such a degree, especially for a near relation; or where mourning is so deep, and continued so long. Every Chinese keeps in his house a table, whereon are written the names of his father, grandfather, and great-grandfather, before which they frequently burn incense, and prostrate themselves; and when the father of a family dies, the great-grandfather is taken away, and the deceased added to make up the number. No persons are ever buried within the walls of a town or city; nor is a dead corpse ever suffered to be brought into them, if the person dies in the country. Mountains and solitary places are generally chosen by the

great

great men to build their sepulchres in; and some are said to be little inferior to palaces. If the sepulchre is erected in a plain, they raise a vast heap of earth over it, which they carry almost to the height of a mountain. The Chinese are exceeding fond of shews: an instance of which we shall here give in a festival, not many years since, celebrated in their country. It has been an antient custom among them to celebrate the sixtieth year of the emperor's mother, with most amazing pomp. The last three months of the year 1751 were taken up in making preparations for the approaching grand festival. All the painters, sculptors, architects, musicians, and carpenters of Peking and the neighbouring provinces, were employed, each in executing some master-piece of his respective art. The main object was to charm the eyes and ears of the most delicate and voluptuous court in the universe. The whole distance from one of the emperor's houses of pleasure, to his palace in the centre of the Tartar city in Peking, being about twelve English miles, was to be decorated in the most superb manner; and as the procession would be, in great part, along the river, it was foreseen that the barks constructed to carry the emperor, the empress-mother, and the whole court, were likely to be of very little use, on account of the ice, the time of the ceremony falling out in the most rigorous season of the year: however, some of the mandarins undertook to remove these obstacles by employing, night and day, for more than three weeks together, some thousands of men, in continually beating the surface of the water to prevent its freezing, and the like number in breaking the ice already formed; but, in spite of all their efforts, the cold prevailed, and the whole river was set fast, and the project abandoned. The principal director of this fruitless enterprize was mulcted two years salary, and

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and obliged to furnish sledges instead of the barks. Both sides of the river were covered with edifices of divers forms, which gave a striking pleasure to the beholders. On such parts of the river as were wider than the rest wooden houses were erected upon piles, and disposed in groups, to which bridges conducted; the whole gilded, painted, and most superbly ornamented. In some were bands of music; in others companies of comedians; and in others magnificent thrones, with all sorts of refreshments for the emperor and his mother, if they should be pleased to stop there. In the city, from the gate of entry quite on to the palace, were grand buildings, peristyles, pavilions, colonades, galleries, and amphitheatres, with numberless rich trophies. Factitious jewels sparkled in all parts, and the gaudy objects were reflected and multiplied by an infinite number of little mirrors of polished metal. These glittering edifices were interspersed with artificial mountains and vallies, cattle, trees, and fountains; in other places, with gardens stocked with fruits and flowers of every season of the year, which, though artificial, could hardly be distinguished from natural, so exquisite was the illusion. In some places rocks arose, and children, clothed in skins, played the part of monkeys, and other animals, skipping from cliff to cliff. Some weeks before the ceremony, the streets were divided into three parts, of which the middle was destined for those who rode on horseback, or in carriages; one of the sides for persons going out, and the other for those that were returning. A number of soldiers, armed only with staves, prevented all disorder and confusion; and as women never mingle with men in the streets, the emperor appointed certain days for them alone. The presents made on this occasion were answerable to the magnificence of the spectacle. The Europeans distinguished

guished themselves by a most ingeniously contrived piece of machinery, with which the emperor was so highly delighted, that he caused it to be deposited in his palace, and frequently amused himself in visiting it. The expence of this pompous entertainment exceeded three hundred millions of rupees, and it was graced with the presence of the two imperial personages on the sixth of January, 1752.

The Chinese are undoubtedly a very ingenious and industrious people, as appears by all their fine manufactures daily brought to Europe; such as their wrought silks, cabinets, and other japanery, and their curious porcelain. The admirable cultivation of their lands, their canals great and small, and various magnificent structures, are further testimonies of their genius and industry: to which we may add, what seems now generally agreed on all hands, that they have had the use of the mariners compass, of gunpowder, and the art of printing for many centuries; insomuch, that some are of opinion, that they were all three brought from thence to Europe, either by Paul the Venetian, or some other channel. And, indeed, with respect to the last, whoever considers that the essay of Faustus, who invented, or rather improved that art, was upon wooden blocks, in the same manner as has been done in China from time immemorial, will be apt to own, that theirs gave the first notion to Europeans, though they have since been so infinitely surpassed by them. They are likewise masters of several arts and sciences, though not to the perfection we are; yet they are very vain of their learning, ingenuity, and sagacity, and think themselves superior to all others. To this we may add, that they are of a most insinuating address, and will not decline the most hazardous enterprizes, where there is a prospect of gain. The men of figure are perpetually engaged in pursuit of places and preferments,

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ments, which they procure by bribes or presents as they are called. Their laws oblige them to certain rules of civility in their words and actions; but they are naturally a fawning, cringing generation, and the greatest hypocrites on the face of the earth. Trade and commerce, or rather cheating and over-reaching, seems to be the natural bent and genius of this people: gain is their God, they prefer it to every thing. A stranger is in great danger of being cheated, if he trusts to his own judgment; and if he employs a Chinese broker, it is well if he does not join with the merchant to impose on the stranger.

RELIGION and LEARNING.

The religion of the Chinese is gross idolatry, or rather they are said to worship one supreme God, and several inferior deities, who appear to have been men eminent in their several ages, particularly the inventors of arts and sciences. They also worship things inanimate, as mountains, woods, and rivers, but never sacrifice to vice, as is customary with other pagans. There are three sects in China at this day: first, the followers of La-Laokun, who lived, they say, above five hundred years before Christ. He taught that God was corporeal, and had many subordinate deities under his government. His disciples study magic, and pretend to make that drink which will give immortality. The second is the sect of the learned, or disciples of the so much celebrated Confucius, who left many admirable precepts of morality, and instructed the people in philosophy. He speaks of God as a most pure and perfect principle, and the fountain and essence of all beings. Tho' we are told that he prohibited idolatry, he has temples and images erected to him, and is worshipped with the profoundest adoration,

adoration, as appears from the pope's decree against the Jesuits, for indulging these converts in this idolatrous worship. The third sect, which is that of the idol Fo, or Fohi, the founder of the Chinese nation, is much more numerous than either of the former. They stile him the only Saviour of the world. His priests, the bonzes, teach several moral precepts, and a state of rewards and punishments after this life. The punishments consist chiefly in animating some vermin, or beast of burden, after death; whence, and their inculcating the unlawfulness of killing any living creature, it would seem, that the doctrine of transmigration was an article of their creed. They forbid also the drinking wine; and do not forget to instruct their followers, how much it is their duty and interest to entertain and nourish their priests, and to build them temples and monasteries, and perform the penances they enjoin. If they neglect these things, they threaten them with the greatest torments after death.

The Chinese have also an image of immortality, which they worship under the form of a monstrous fat man sitting cross-legged, with a huge prominent belly. There is another, called the idol of pleasure, about twenty feet high; and between these, in their temples, is another large image, thirty feet high, gilded over, with a crown upon his head, and richly dressed: this they call the great king Kang, to whom they pay adoration. The emperor being a Tartar, follows the idolatry of his nation, which does not differ much from that of the Chinese, except it be that they worship a living man, whom they stile the great lama. They give him the name of eternal father; and many of the Tartar tribes, as appears from our description of Great Tartary, have the greatest veneration for him. He is shewn in a dark place

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of his palace, illuminated with lamps; and that he may be thought immortal, his priests chuse one out of their number as like him as possible, who succeeds when he dies. None of his votaries doubt of his living for ever. His urine and excrements are held as sacred, and are distributed in presents to the Tartar princes, who mix them up, as something very delicious, in the sauces of their food.

The Christian religion made a great progress in China about a hundred years ago. The Jesuits relate, they had two hundred churches and chapels there; but falling out with the missionaries of other orders, and endeavouring to ruin each other, they were all in general banished the empire about forty years ago, and their proselytes compelled to renounce Christianity: and indeed it was an odd sort of Christianity, that was professed in China, when it flourished most. The Jesuits suffered their proselytes to continue worshipping Confucius, and their parents and ancestors, at the same time that they taught them to worship Christ and the Virgin Mary, with the popish saints and images. We are told that Christianity was first planted in China and the Indies, either by the apostle St. Thomas, or by some of his disciples. The Chinese records seem to intimate, that a man came there about that time, who preached a heavenly doctrine, and confirmed it by miracles. In an antient Chaldiac Breviary of the church of Malabar, the conversion of the Chinese is attributed to that apostle. There is also an antient marble pillar erected in the province of Xen-si, in memory of a man that brought Christianity thither in the year 636. However, the missionaries of the church of Rome did not find, as we are told, the least vestige of Christianity remaining in China when they came there.

As to the learning of the Chinese, it seems in a great measure confined to the study of their own language. Their characters are a sort of shorthand; every character signifies a word, or sentence. They have not to this day the use of letters. There are upwards of twenty thousand of those characters, and their most learned men are scarce masters of all of them. Those in common use do not exceed three thousand, which are understood in every part of the empire. They write from the top to the bottom of the page. This vast number of Chinese characters is reducible, after all, to a pure and simple alphabet, like that of any other language; for a character is no more than a word written with its proper consonants and vowels; not indeed at length as we do, but intermingled one with another, by some peculiar method known only to them, or, perhaps, only to the learned among them, and concealed from the vulgar, and more especially from strangers. It would be a difficult matter to imitate the Chinese method of writing in ours, or any other European language, by joining and intermingling the vowels and consonants of each word, in the same, or such like order, as they do theirs: that is, by making the first letter the chief and largest character, and placing the rest regularly round it, either jointly or separately. In all other respects, the knowledge and learning of the Chinese are very limited. They were almost as bad astronomers, geographers, and musicians, as any of their barbarous neighbours; and whatever proficiency they have since made in logic, natural philosophy, geometry, anatomy, or any other art and science, was entirely owing to the instructions they received from the missionaries. They are still so fond of their old astrology, that they mark the lucky and unlucky days in their Almanacs; and, indeed, they are such superstitious

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observers

observers of times, and rely so much on the predictions of their astrologers and fortune-tellers, that they regulate most of their actions by the directions of such people, and will not undertake a journey, or any other business of moment, without consulting them.

CONSTITUTION, GOVERNMENT, &c.

The emperor of China is as despotic and arbitrary as any Oriental monarch whatsoever; for he has an absolute power over the lives and fortunes of all his subjects, the princes of the blood not excepted. His will is a law, and his commands are not to be disputed, delayed, or neglected, without the utmost hazard. Notwithstanding, his government is one of the most regular in the world, and the tribunals and magistracy are established in the most exact and uniform manner that can be conceived, for the administration of justice, and the due performance of all the offices of a well regulated government. For the better managing the great affairs of this vast empire, he is assisted by two sovereign councils, which sit at Peking, the capital: one stiled extraordinary, and composed of the princes of the blood only; the other ordinary, which, besides those princes, consists of several mandarins, and other ministers of state, called colaoa. Six other superior tribunals are held in the same city, for civil and military affairs, the authority of each extending over the whole empire, and each having a particular inspection and department. Every mandarin, or governor, is obliged to transmit to court an account of his administration annually, and is severely punished if he conceals, or endeavours to palliate, any miscarriages; but, as corruption prevails to a high degree in China, he that can bribe highest, is morally sure of carrying his

his point. Except the princes of the blood, and tributary kings, there is at present no hereditary nobility among the Chinese, or any other distinction than what their places and offices, or their superior wealth or learning, create. The emperors of the Chinese race seldom appeared in public; but the present Tartar family shew themselves to the people four times every month. Such a government as a republic had never been heard of in China, till the states of Holland sent an embassy thither; and the Dutch ambassadors found it extremely difficult to make them comprehend what sort of government the United Provinces were under, and what they meant by the high and mighty lords their masters.

The forces of this empire are said to amount to five millions, being a kind of militia, that is called out only when the exigencies of the state require it. The Jesuits tell us, that there are in China one hundred and fifty-five capital cities, one thousand three hundred and twelve of the second rank, two thousand three hundred and fifty-seven fortified towns, ten millions of families, and fifty millions of people. They have no naval force, though they have a sea-coast of several thousand miles; and their skill, both in navigation and the art of war, is trifling, compared to that of the Europeans. The revenues of the empire are said to amount to upwards of twenty millions sterling.

REVOLUTIONS and MEMORABLE EVENTS.

This country is said to be called China from the great quantities of silk it produces, the word Chin signifying silk, in the language of some of the neighbouring countries. Certain it is, that the natives know no such name, but the empire goes by the name of the family upon the throne; and we are told, that there have been no less than twenty-

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two such families, who have changed its name for their own.

As to the origin of the Chinese nation we are quite in the dark: their historians pretend, that the empire is of forty thousand years standing; but, notwithstanding these ridiculous pretensions, they have no records above two thousand years old, and ascribe the invention of all arts and sciences, even husbandry, architecture, and cloathing, to several princes, who have reigned within three or four thousand years: but, had the world been forty thousand years old, ploughing, planting, building, and cloathing, must undoubtedly have been learned long before the last four thousand years.

Some of the translators of the Chinese history ascribe the foundation of the monarchy to Fohi, who is there said to have begun his reign about two thousand nine hundred and fifty-two years before Christ. This Fohi is affirmed to have been the first who reduced mankind into societies, and to have taught them agriculture, and other social arts, which were afterwards improved by his successors. Among these Hoam-ti, surnamed the Yellow emperor, because he assumed that colour, since become peculiar to the imperial dignity, rectified the Chinese cycle, invented music, and musical instruments, navigation, fishing, arms, and other arts. His queen, at the same time, is said to have laid the foundation of the silk manufacture, by raising and feeding of silk worms. These two are supposed to have reigned two thousand six hundred and ninety-seven years before Christ. Xao Hao, their successor, began to build cities, and to surround them with walls; and for the more expeditious bringing together proper materials for building, contrived the way of conveying them by carts, drawn by oxen. He died, according to the same chronology, two thousand five hundred and seventeen years before Christ,

Christ, and was succeeded by his nephew, Choven-Hio, who made a law, that none but the emperor of the world should sacrifice to the emperor of heaven, and reformed the Calendar, ordering the year to begin at the nearest new moon to the spring season. His nephew and successor Ti cho is said to have been the inventor of vocal music, in which he received no small help from his four wives. These six princes were followed by the two famed emperors and law-givers, Yo and Xoun, from whom the Chinese received their civil and religious institutes. These two reigned one hundred and fifty years, which, joined to the reigns of the other six, make in all seven hundred and thirty-seven years; and from these eight princes descended the imperial families of Hia, Xam, Cheou, Han, Hau-hun, Chin II. Chi, Leam, Kin, Soui, Heou-eam, Heou-tam, Heou chin, Heou-han, Heou-cheou, Soum II. Yoven, and Mim. Of the first of these were seventeen emperors, who reigned four hundred and fifty-eight years: of the second, twenty-eight, who reigned six hundred and forty-four years: of the third, thirty-five, who reigned eight hundred and seventy-three years: of the fourth, three, who reigned forty-three years: of the fifth, twenty-seven, who reigned four hundred and twenty-six years: of the sixth, two, who reigned forty-four years: of the seventh, fifteen, who reigned one hundred and fifty-five years: of the eighth, seven, who reigned fifty-nine years: of the ninth, five, who reigned twenty-three years: of the tenth, four, who reigned fifty-five years: of the eleventh, five, who reigned thirty-two years: of the twelfth, three, who reigned twenty-nine years: of the thirteenth, twenty, who reigned eighty-nine years: of the fourteenth, two, who reigned ten years: of the fifteenth, four, who reigned thirteen years: of the sixteenth, two, who reigned eleven years: of the seventeenth, two, who reigned four

years : of the eighteenth, three, who reigned nine years : of the nineteenth, eighteen, who reigned three hundred and twenty-nine years : of the twentieth, nine, who reigned eighty-nine years : of the twenty-first, twenty-one, who reigned two hundred and seventy six years : of the twenty-second, two, who had reigned fifty-three years about the middle of the last century, when China was conquered by the Tartars. There being two factions in the empire, which had engaged the whole in a civil war, the weakest called in the king of Niuche, a little Tartarian kingdom, to their assistance. This prince had no sooner enabled his allies to crush their enemies, than he took occasion to pick a quarrel with the party that called him in, and made an entire conquest of the country, where he so well established himself, that his posterity still remains in peaceable possession of the throne. As he was very sensible, that his Tartars were much inferior to the Chinese in number, he obliged all the Chinese soldiers, especially those who had listed among his troops, to cut off their hair, and change their dress to the Tartar fashion, in order that being looked upon as Tartars, they might overawe the rest. This he extended immediately after to the Chinese in general ; and had it not been for this politic proceeding, the Chinese would soon have been sensible of their superiority, and put an end to the Tartar usurpation. But what contributed still more to the establishment of the Tartars, was their employing the Chinese, both in their civil and military affairs, advancing the most popular of the grandees to be viceroys and governors of provinces, and thereby making them necessary to the subduing their own country. They remitted also to the people one-third of their taxes, governed them by their own laws, and delivered them from the tyranny the great men used to exercise

cise over them; so that, except in the matter of their hair and habits, the Tartars seem rather to have submitted to the laws of the Chinese, than to have imposed any upon them; and Tartary may now be said rather to be subject to China, than China to Tartary: for in China is the seat of the empire, there the supreme courts of justice are held, there all the wealth of the united kingdoms centers, there all honours and degrees are conferred: whence China may be said to have gained a vast addition of strength by Tartary, and has now no enemy to fear. Their indigent northern neighbours are under the same sovereign, who keeps them so much in subjection, that they are no longer in a condition to disturb China: most of the petty Tartar kings are no more than his viceroys, or governors of provinces; and the emperor has forts and garrisons through a great part of their country. The present emperor is either the grandson, or great-grandson of Xunchi, or Tsoute, the Tartarian prince who conquered China upwards of an hundred years ago.

The Chinese monarchy, great as it is, must be supposed, like all others, to have had but a small beginning, especially as their more authentic accounts date its infancy only about two or three hundred years after the flood. About this time, it is probable, some of Noah's children, or grandchildren, having penetrated through the eastern parts of Asia, settled on that fertile and delightful spot, which forms the south-east part of China. Fohi, the founder of the Chinese monarchy, from the resemblance of names, and other circumstances, has been supposed by several learned men, of our own and other nations, to have been the same with Noah; and some have even gone so far, as to suppose this patriarch to have been the first planter of China, just after the flood; and that the Ararat,

menti-



mentioned by Moses, on which the ark rested, was not that ridge so called in Armenia, but one of those which divide India from China.

The Portuguese discovered this remote and opulent country upwards of two hundred years ago. It was indeed, in some measure, known to the ancients, under the name of the country of the Seres and Sinæ, and some commerce was carried on between them; but the vast sandy deserts and inaccessible mountains, that lie between it and India, its great distance from Europe, and the old Chinese policy of not admitting strangers among them, or suffering their own people to go into other countries, made it impossible for the Greeks or Romans, or any other nation on this side the Ganges, to know any thing of this country or its inhabitants, except what they might gather from the commodities brought from thence, which were but few in comparison with its present exports. After the Portuguese found a way to the East by the sea, and the Cape of Good Hope, we became better acquainted with China; but could not be said to know much of the true state thereof, until the zeal of the church of Rome prompted it to send the Jesuits, and other missionaries thither, who, by their superior skill in the mathematical sciences, especially astronomy and navigation, introduced themselves into the acquaintance and favour of persons of the highest rank, insomuch that some of them were raised to the dignity of mandarins, and lords of the council, and had apartments allotted them in the royal palace.

COINS.

The Chinese money, not long since, consisted entirely of little irregular pieces, without any stamp. Those of brass, or a base metal resembling brass,

brass, having a hole in the middle, are strung, and counted by strings; but those of silver, with which they used to buy goods, were formerly weighed in scales, which every man carried about him; but they have now a small silver coin. The Europeans purchase the merchandize of China, with bullion, or foreign coin, which is also taken by weight.

Of the PROVINCES and CITIES of CHINA.

The empire of China is divided into fifteen great parts or provinces, which are again divided into the following parts or districts, viz. Neuche Korea, and Lao-tong, lying north of the great wall, the chief towns of which are Neuche, Percheo, and Chinyam; Pekin, Xansi, and Xensi, lying within the great wall, and adjoining to it, of which the chief towns are Pekin, Tayen, and Sigam; Xantun, Nanking, and Chekiang, lying on the coast of the Chinesian sea, and having for their chief towns Chinchis, Nanking, Nimpo, and Chusan; Honan, Huquam, and Kiamsi, lying towards the centre of the empire, and having for their chief towns Honan, Toangfu, and Nankan; Fokien, Canton, and Quamsi, lying to the south, and having for their chief towns Fochien, Amoi, Canton, and Quelin; and Suchuen, Quecheu, and Yunam, lying to the west, whose chief towns are Tchinteu, Queyang, Quecheu, and Yunam. Add to these the Chinesian islands, which are Formosa, Ainan, Macao, and the Balhee islands, the chief towns of which are Tamboy, Lincato, and Macao. The five northern provinces of China were formerly called Kiray, Karay, or Cathay, and Korea, was long an independent kingdom. The cities and towns of China are all built in one form, as near as the ground will permit, that is, square. Two great streets, which cross one another in the middle of the town, divide it into four quarters; and

and from the centre the four principal gates may be seen at once, standing due east, west, south, and north.

Pekin, the capital, consists of two cities joined together, one of which is called the Old or Tartar city, and the other the New or Chinese city, the latter being the most populous, and both together about six leagues in circumference. They are situated in a large and fertile plain, under the 40th degree of north latitude, and $117^{\circ} 30'$ of east longitude, about twenty miles south from the great wall. Pekin is supposed to contain upwards of two millions of inhabitants. Its walls are forty or fifty cubits high, and thick enough for several men to ride abreast upon: they are moreover flanked with square towers, about a bow-shot's distance from one another. Every gate of the city has a fortress or redoubt built before it, of equal height with the gate. The arches or gateways are built of marble, but the rest of the walls of brick. The emperor's palace, together with its parks, gardens, canals, &c. take up a vast extent of ground: it stands in the middle of the Tartar city, and is an oblong square, about two miles in length, and one in breadth, defended by a good wall. The streets are strait, broad, and spacious, but unpaved, and the houses but one story high, built of brick, and covered with glazed tiles. Though the streets are so crowded, that people of quality are forced to have men on horseback to clear the way before them, there is not a single woman to be seen among them. Few of the handicraftsmen here work at home, but go about the streets in quest of business. In every street a corps de garde, with swords by their sides, and whips in their hands, keep watch, day and night, chastising, without distinction, all that cause any disturbance, and confining such as make any resistance. So strict a discipline is observed, both

by the Tartars, and the Chinese.

by the soldiery and citizens under the jurisdiction of the governor, that one shall hardly hear, in several years, of an house being broke open, or a man murdered; which is so much the more to be admired amidst such an infinite multitude, and mixture of Tartars and Chinese. The merchandizes and treasures of the Indies, &c. being transported hither from all parts, by means of the Eastern or Yellow Sea and the royal canals, and several thousands of the emperor's vessels, besides a much larger number of others belonging to private persons, being continually employed in supplying both court and city with every thing that can be wished for, all sorts of commodities and provisions are surprisingly cheap and plentiful.

The city of Quang-Chew, Quan-tong, Quantun, Kantun, or, as it is commonly called by the Europeans, Canton, is situated in latitude $23^{\circ} 12'$ and longitude $3^{\circ} 31'$ west from the meridian of Peking, at the mouth of the Taho or Great River, which is here wide and spacious, and forms the bay called Hu-men, or the Tyger's Gate, tho' it hath nothing terrible in it but its name, and some few forts, which are only built to keep off pirates. It is not only one of the largest, being computed with the suburbs to be above twenty miles in compass, but likewise, on account of its advantageous situation, one of the richest, finest, best peopled, and most trading cities in China, the largest vessels being easily brought to the fine canals that surround it, and the port and city being perpetually thronged with ships and merchants, and stored with the richest commodities of all kinds from Europe, and most parts of India. The number of inhabitants, exclusive of strangers, is computed to be at least a million. The streets are strait and long, neat, and well paved; but, excepting a few which are adorned with palaces, temples, triumphal arches, and such

such like splendid edifices, are rather narrow than wide. The harbour, quay, and canals, are covered with such an infinite number of barges, boats, and other vessels, and so close together, that they look like a huge floating city. The mandarin, who resides here as viceroy, hath a stately palace in one of the most distant parts of the city. The landscape on each side the river, between the city and the bay, is one of the most delightful that can be imagined. On one side we behold a vast extent of lovely green meadows, terminated only by the horizon; on the other, groves and little hills appear, rising up in form of amphitheatres, which are ascended by steps made of green sods. Here your sight is delighted with high rocks, covered with moss; there with country-seats, half-buried amongst verdant copses: here again, one meets with canals, diversified with small islands, or beautiful banks, adorned with stately trees, which yield a most delightful shade, verdure, and fragrance; and there some spacious villages, encompassed with plains, woods, &c.

Among other villages, there is one about twelve miles from Canton, called Fo-shan or Fu-xan, which is said to be nine miles in compass, and to contain at least a million of souls, mostly employed in manufacturing goods for the market of that metropolis.

At the entrance into the bay of Canton stands the famed Portuguese port of Makau, or, as it is vulgarly called, Macao, on a small peninsula, joined to the continent by a narrow neck of land, across which they have built a wall. The inhabitants consist mostly of mongrel Portuguese and Chinese. The former have a small factory and garrison here, under a captain-general, appointed by the king of Portugal, and a bishop. The officers are all maintained by the city, which allows the captain-

captain-general a piece of eight per day, and three thousand every three years, five hundred to the bishop per annum, and so in proportion to the inferior ones, which charge is defrayed by a duty of ten per cent. upon all Portuguese goods, and two per cent. on money. Over and above these impositions, others must be paid to the Chinese government, and the mandarin who commands in it. The viceroy also comes often to visit it, and must be entertained in a grand manner, and glutted with presents, &c. To all which hardships they are obliged to submit, because, all their provisions coming to them from the Chinese, they might be starved by them upon the least disgust. The commerce of Macao was very great and advantageous while the Portuguese were permitted to trade with Japan, but it is now at a very low ebb.

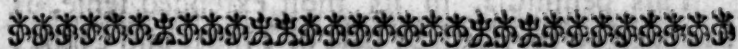
Without the gates of every town in China there are usually two magnificent towers erected; and near each tower is a temple of idols, and another dedicated to the genius and guardian-angel of the place. In almost every city are triumphal arches, built to the honour of some great men, who have been benefactors to their country; with colleges and temples, founded in memory of their great philosopher Confucius, where his precepts and doctrines are taught. Without the gates of Nanking, formerly the capital of China, before the imperial residence was removed to Peking, there are two towers built alike, in the form of a cone. One of them is called the Porcelain Tower, being faced therewith on the outside. It is of an octangular figure, contains nine stories, and is two hundred feet high. Above the eighth story there is a cupola, which rises thirty feet higher than the tower, and on the top is a very large golden ball. The tower has stood above three hundred years, appears very beautiful, and is said to be the best constructed and noblest structure in the East.

The

The great wall, which separates China from Tartary, begins in the province of Xensi, which lies on the north-west of China, in about 38° . north latitude, and is carried over mountains and vallies, terminating at the Kang, between the provinces of Pekin and Laotonge. The whole course of it, including the windings, measures about fifteen hundred miles. It is almost all built with brick, and such well tempered mortar, that it has now stood about eighteen hundred years, having been built by the emperor Chiho-hamti, to prevent the incursions of the Tartars, and is very little decayed. Its height is about thirty feet, and it is broad enough for eight people to ride a-breast. It is fortified all along by square towers, at the distance of a mile from each other.

The most considerable of all the islands belonging to China is that commonly styled by the Europeans Formosa or Hermosa, and by the Chinese Tay-van or Tay-wan. It is situated over-against the province of Fo-kyen, from which it is severed by a channel of about twenty leagues where narrowest, and stretches itself, from south to north, somewhat above three degrees and a half, that is, from 22° . to the $25^{\circ}.40'$. being crossed, a little south of the middle, by the tropic of Cancer. Its greatest breadth is towards the middle, and that is little more than one degree, or sixty miles. The land lies high, and is very mountainous, the coast rocky, and without any harbours or creeks by which a ship of any bulk may approach it, except that of Tay-wan, which is at the mouth of a river, and narrow, but when ships are got in they are safe, and sheltered from all winds. The air, though very hot in summer, is very serene and healthy, being much allayed by constant breezes, which fan it on all sides. Though the soil is mostly mountainous, it produces rice, sugar, tobacco, tea, bananas, ananas,

nas, papayas, guavaes, cocoas, peaches, apricots, figs, grapes, pomegranates, chesnuts, some of the finest citrons and oranges, several sorts of spices, physical and other herbs, and roots. The mountains contain rich mines of gold, silver, copper, and sulphur : the last in such abundance, that it makes the island subject to earthquakes. The island is said to abound with oxen, sheep, goats, hogs, and deer of various sorts ; and the woods, we are told, are infested with tygers, leopards, and other wild beasts, of the furs of which the natives make a considerable traffic. The inhabitants of the inland parts are described as a savage race, altogether independent of the Chinese, who are possessed only of the northern coasts.



INDIA, or the EAST-INDIES.

INDIA, commonly called the East-Indies, to distinguish it from the West, takes its name, according to some authors, from the river Indus; but, according to others, from the inhabitants, named Indows, Hindows, or Hindûs: hence it is called, by the Turks and Persians, Hindustan, or the country of the Hindûs; of which Indostan, a name used by the Europeans, is a corruption. By India, or the East-Indies, Europeans mean not only a great part of the continent of Asia, but also of the islands of the ocean, to the south of it. The continent of India is situated between the 84th and 127th degrees of east long. and between 1°, 12°, and 36°, of north latitude; containing in length, from west to east, about two thousand three hundred

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dred and fifteen miles, and in breadth, from south to north, two thousand one hundred and ten miles. It is bounded on the north by the countries of Great and Little Thibet; on the south by the Indian Ocean; on the east by China, and the Chinese Sea; and on the west by Persia, and the Indian Sea.

This large region is divided into three great parts, viz. the peninsula without, or beyond the Ganges; the main-land; and the peninsula within, or on this side the Ganges.

The PENINSULA of INDIA without or beyond the **GANGES**, otherwise called the **FURTHER PENINSULA**.

This peninsula, in its most extended sense, is bounded on the north by part of Thibet and China; on the east by China, and the Chinese Sea; by the same sea, and the Streights of Malacca, on the south; and by the bay of Bengal, and the Hither India, on the west. It stretches its whole length into the sea, lying between the 107th and 127th degrees of east longitude, and between the 1st and 27th of north latitude; and extending in length, from north to south, about a thousand miles, and in breadth, from east to west, nine hundred at most.

It would be in vain to seek for any lights with respect to this country in the writings of the ancients, to whom it was utterly unknown; and even at present, many parts are so, or at least our knowledge of them is very imperfect.

With respect to the air of this peninsula, in the northern parts it is very dry and healthful; but the southern provinces, being very hot and moist, especially in the vallies and low-lands near the sea and the rivers, are not so healthy; and yet there the natives build most of their towns, the

the houses standing upon high pillars, to secure them from the floods during the rainy season, at which time they have no communication with one another but by boats; and such storms of wind, thunder, and lightning, happen about the equinoxes, on the shifting of the monsoons, as are seldom seen in Europe. The year is not divided into winter and summer, as with us; but into the wet and dry seasons, or into the easterly and westerly monsoons, which term is sometimes applied to those periodical winds, and sometimes to the wet and dry weather.

There are sea and land breezes near the coast, which shift every twelve hours, as in Hither India, when the stormy weather ceases.

As to religion, though it is principally the same through the whole peninsula, yet one nation differs from another in their ceremonies, in their subaltern deities, their saints, and even the founders of their respective forms; which are to be considered as so many different sects of the same faith. Nor are our readers, on account of the great agreement that will be found between the external form and objects of worship of this peninsula, and those of the Hither, to conclude, that the religion is the same in both regions; for the idolatry of the Malabars, &c. consists in tritheism, or the adoration of three inferior gods, appointed by the Supreme Being to make and govern the universe; whereas, that of the Peguers, Siamese, &c. came originally from Thiber, and has for its founder, as well as prime object of worship, a person who, about a thousand years before the Christian æra, preached his false religion in that country. This impostor, instead of adopting the Brâman theology, which proposes three gods for the prime objects of worship, subordinate to, and created by, the Supreme Being, declared himself to be the Supreme Being, who had assumed a

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human form. Again, whereas the Indian deities were invisible to their worshippers, he proposed to reside corporally among his votaries, and receive their adorations in person. Lastly, to give his followers a more convincing proof of the transformation of their god, as well as of the doctrine of the metempsychosis, than the Indians had, he gave out, that he would, from time to time, ascend to heaven, and return again in a different body. This pretended supreme deity, in different countries, has different appellations: in China he is called Fo, and She kija; in Tonquin or Tong-king, Thikka; in Japan, Shakka; and in Thibet, La. The idolatry of Thibet extends much farther than that of the Brâmins; being spread over Great Tartary from west to east, China, Japan, and the Oriental Islands, besides the countries contained in the Farther Peninsula of the Indies.

This vast region is in general a very plentiful country for fruits, silks, elephants, metals, drugs, corn, rice, pepper, and oil. Besides this, it is rich in gold, and precious stones, such as diamonds, rubies, topazes, amethysts, and other kinds, with which a great trade is driven. Tong-king, it is true, has neither corn nor wine of its own; but, to make amends, it enjoys a very good and temperate air, while most of the other countries suffer under excessive heats. There are mountains running from north to south, almost the whole length of the country; but near the sea are lowlands, annually overflowed in the rainy season, which lasts half the year, at least, in the southern provinces.

With respect to their political constitution, most of the countries in this part of India are absolute monarchies, and as subject to frequent revolutions as that of Turkey.

Having

Having premised thus much in general concerning this peninsula, we now proceed to say something in particular of the several dominions and countries comprized within it, which may be reduced to these eleven, viz. Assam, Acham, or Azem, Tipra, Arrakan, Pegu, Ava, Laos, Siam, Malacca, Tonquin or Tong-king, Cochin-China, and Kamboia.

The KINGDOM of ASSAM.

The kingdom of Assam, called also Acham and Azem, has Tipra and Arrakan on the south; the mountains of Thibet on the north, the Great Mogul's dominions on the west, from which it seems to be separated by the river, called the Great Bramaputren, or Barremporter, that falls into the Ganges; and on the east the lake Chiamay. It was hardly known before Amír Jemla, general of Aurengzèb, conquered it, about the middle of the last century.

This kingdom is one of the best in Asia, producing every thing that is necessary for the sustenance of man. Mines of gold, silver, steel, lead, and iron, are found here, the property of which the king has reserved for himself, on condition of not levying any subsidies on his people; and none but slaves purchased from his neighbours, are employed in working them. This country affords also great store of silk, but coarse. There is one kind spun by animals, like our silk-worms, but which live all the year under trees. The silks made of it have a fine gloss, but fret presently. They wash them in a lie, made of the ashes of the leaves of Adam's fig-tree, which makes them white as snow. Here is also store of gum lack, of two sorts. One sort grows under the trees, and is of a red colour, with whose expressed juice they paint their linen: the remaining

substance serves to varnish cabinets, and make wax ; for which use it is the best in all the East. As for the gold, they neither send it abroad, nor coin it into money ; but make it all into ingots, which pass in trade among the inhabitants. However, the silver is coined by the king into small pieces, to the value of ten sous each.

The inhabitants generally have good complexions : only they who live towards the south are more swarthy than the rest, neither are they so well featured ; and the women are somewhat flat-nosed : however, to make amends, they are not so subject to wens, or swellings in their throats, as those who dwell to the north, occasioned by the bad water. These southern people go quite naked ; only they cover their privities, and wear on their heads a blue cap or bonnet, hung about with boar's teeth. They pierce holes in their ears, which are an inch wide, and hang in them pieces of gold and silver. They are very fond of bracelets, made of coral and amber, for the rich ; while the meaner sort take up with those of tortoise, and other large shells, sawed into rings.

As the inhabitants of Azem pay no taxes, they live at their ease, with each a house, and commonly an elephant to carry his wives ; for they marry four, and assign to every one her peculiar office or business in the family. Although provisions are so very plenty with them, yet they prefer dog's flesh to all others. They have plenty of excellent vines ; but dry the grapes to make brandy, instead of wine. They have no salt but what is artificial, made from two sorts of ashes ; the first of which are those of the green stuff that swims on stagnant waters, and is the food of ducks and frogs, and the others those of the leaves of Adam's fig tree.

Tradition attributes to this people the invention of gunpowder ; which having passed from Azem to Pegu,

Pegu, and from Pegu to China, gave occasion to the common opinion, that the Chinese were the inventors of it. This, however, we are told, is certain, that Amír Jemla, or, as he is called by some, Mirgimola, brought from Azem several pieces of artillery, all of iron, and store of excellent powder, both made in the same country. The princes reside in the city of Kimmerouf, about twenty-five or thirty days journey from the antient capital, which bore the same name: but their tombs, and those of all the royal family, are in the city of Azo, on the river Laquia. Every prince builds a kind of chapel in the great pagoda, to serve for his burial-place; and being persuaded that after their death they go to another world, and that those who die sullied by any crime suffer a great deal, chiefly by hunger and thirst, they place all necessaries near the corpse, to serve them as they may want. The king is interred with those idols of gold and silver which he worshipped in his life-time, together with a live elephant, twelve camels, six horses, and a great number of hounds, in the belief that all these things will be useful to him in the other world. At the king's death too, it is said, the woman whom he loved best, and the principal officers of his household, poison themselves, that they may have the glory of being interred with him, and of serving him in a future state. If a private person, all his friends and relations must assist at his funeral, and every one must throw into the grave the bracelets and other ornaments he wears.

THE KINGDOM OF TIPRA.

This kingdom, whose name is also written Tip-pora and Tippera, lies to the north of Arrakan, and, as it should seem, to the south of Azem. Its eastern boundary is supposed to be either the great

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river Tsanpu, that passes through Arrakan, or one that falls into it; and its western either Arrakan, or the river Bramaputren, before mentioned. As to its dimensions, they are equally undetermined. Towards the end of the last century, Tipra was subject to the king of Arrakan, in which state it has probably continued ever since. This country has little to invite foreign merchants. There is indeed a gold mine, but its metal is very coarse; and a sort of very coarse silk: both these commodities are sent to China, from whence in return, is brought silver.

The KINGDOM of ARRAKAN or RAKAN.

Arrakan is situated to the south of Tipra; and has on the east the kingdoms of Ava and Pegu; on the west it is bounded by Bengal, from which it is separated by the river of Chatigan, and gulph of Bengal. It extends from $16^{\circ}.30'$ to 24° of latitude; that is, five hundred and ten geographical, or five hundred and eighty-six English, miles; of which three hundred and eighty are sea-coast, reaching from Cape Negrais in the south, to Chatigan in the north. Its breadth northwards is about two hundred and ten miles; but from Chatigan southward it decreases gradually to Cape Negrais, where it extends only a few miles.

The sea-coast, though of great extent, is inhabited but in a few places, where they are able to defend the products of the ground from the ravages of wild elephants and buffaloes, and their cattle from the claws of numerous tigers, who would soon lay all waste, if the people attempted to settle in those parts. There are a great many islands on the Arrakan coast, among which are those called the Buffalo Isles, and the Negrais. The tides along the same coast are remarkably strong and high: they rise twelve or fifteen feet in

in the rivers, and to eighteen or twenty during the spring tides; at which time, by the rapidity of the currents, during the ebb and flood, ships perform great voyages in a short time.

The air of Arrakan is very good, and the inhabitants are never troubled with pestilential diseases. The country abounds with meadows and pasture lands, well watered with rivers and brooks; the plains are exceeding fertile, and the mountains green. The number of orchards and pleasure gardens is infinite; and they are pleasant and green all the year round, although, during the winter, which holds from August to October, the weather is almost continually moist and rainy, accompanied with storms. To make amends, the summer which succeeds is charming, and then they gather in their harvest. They have all the vegetable necessities of life in abundance, excepting wheat and rye. Instead of bread, they boil rice until the water disappears, and it becomes a solid mass. As to the air, though the country lies in so warm a latitude, yet it sometimes freezes very intensely, when the north-east wind blows. Although there are variety of tame and wild beasts in Arrakan, yet, horses being very scarce, they use, instead of them, buffaloes, for ploughing and other services. These animals are very large and strong, with terrible horns, wherewith they presently gore to death those whom they attack; as they do strangers who pass along the roads, near which they commonly feed, especially if they wear any thing which is red, a colour which enrages them. They are so subtle as to let a man pass them quietly, and then, running at him full drive, toss him with their horns: for all this, they are very obedient to the blacks, who keep them; and, at the sound of a horn, gather about them, let them get upon their backs, and, at their command, will carry them safely over the most rapid rivers,

rivers, or rugged ways, the rest following one after another. Among other animals, there are infinite numbers of goats, and a great deal of game. There is likewise plenty of geese, ducks, and fowl, together with excellent fish.

The people of Arrakan esteem a broad flat forehead, which they give their children, by binding hard on that part a plate of lead as soon as they are born, letting it lie on till the effect be produced. Their nostrils are large and open; their eyes small, but quick; their ears reach down to their shoulders, like those of the Malabars; and they are very fond of a dark purple colour.

The people of condition wear a vest, or shirt, of fine white calico, which sits close to the body and arms. Over it they have a long gown of the same kind, which buttons round the arms, and tied close upon the breast with ribbons. Besides this, they have an apron, which covers the belly and thighs before, with another piece of white calico like a bag, which, gathered in many folds, covers the parts behind, and is tied round the waist, from whence it hangs; so that they look as if they carried a large bundle of cloth about them. They let their hair grow long, tying it in tresses behind the head, like the women in Holland, and adorn it with fine cloth, made up in knots.

The women, who are tolerably fair, wear a kind of flowered gauze, which is transparent, and, covering the bosom, passes over the shoulders. They likewise fasten about their waist an apron of fine calico, which goes three or four times round them, and reaches to their feet. They who are rich wear a silk scarf over one of their arms. Their hair is not tied, but done into buckles, in an agreeable manner. They stretch their ears by boring them when very young, and putting in the holes rolls of parchment, or the like, which they enlarge from

time

time to time: they wear in them rings of glass, silver, or other materials, which make a jingling against the neck as they go along. Sometimes they have bracelets all the way up their arms to the elbows, and from the ancles to the calves of their legs; but the genteeler sort content themselves with a few japanned ones.

The people in general are very ostentatious, and usually make an appearance beyond their abilities. In their entertainments they have plenty of provisions; but then they are such as are neither pleasing to the eye nor taste. They mix with their choicest dishes the flesh of rats, mice, serpents, and other loathsome animals. They never eat fish till it is in a state of corruption, thinking it has the best relish when it stinks most. Instead of bread they eat rice, both parched and bruised, or otherwise ordered in the flour. Their usual drink is water, or a liquor called auze, which is the juice of a tree much like the palm.

The people of Arrakan have an aversion to getting a woman's maidenhead, which they look on as low kind of drudgery; and therefore hire the Dutch sailors, or other strangers, to ease them of that trouble. The virgins, who have been thus deflowered, are in most esteem; and the men, who are inclined to marry, that they may not be deceived, generally chuse those who are big with child. The men are allowed several wives; they may likewise keep as many concubines as their circumstances will admit of.

When a person falls sick, several ridiculous ceremonies, or rather pieces of priest-craft, must be performed. One is a sacrifice, called Kalouko, to Chaor Baos, the god of the four winds, whom they look upon as the author of all distempers. This sacrifice consists of fowls, hogs, and other animals, on which the priests feast themselves after

ter it hath been offered to the idol. By another, called a Talagno, the sick person's wife, or nearest relation, is obliged to make a vow, to feast the priests, and their relations, eight days together, before an idol, in a room hung with rich tapestry, and to dance every day, while the feasting lasts, till he has quite exhausted his spirits, and drops down on the spot. If after the Talagno is compleated, the patient happens to recover, he is carried to the pagod, where he is anointed, and perfumed with oils, from head to foot: but if on the contrary, he dies, the priest tells his relations, that the sacrifices were very acceptable to the gods, but that they did not grant him a longer life, because they designed him a greater favour, by taking him to themselves. They also observe a great many superstitious and ridiculous ceremonies at their funerals, which being over, the body is carried into the field, and burnt to ashes. The raulin, or priest, kindles the fire, while the relations attend, clad in white, which is their mourning colour. At their funerals they have always hired moyners, who pretend much sorrow. They call hell the house of smoke, and hold the metempsychosis, or transmigration of souls. When a person is afflicted with any grievous disease, that is judged to be incurable, he is exposed on the bank of some river, where he is soon either carried away or drowned. This they call humanity to the sick person, who is thus, they say, delivered from a most miserable state here, and sent to enjoy great happiness in heaven. Those also who cannot afford wood, which is very dear in this country, to burn the bodies of the dead, expose them in the same manner. This attracts great numbers of ravens, kites, and other birds of prey, which not only feed on the corpse, but attack buffaloes, and other cattle, fixing on their backs,

INDIA beyond the GANGES. 21

backs, and tearing off the flesh, in spite of all their efforts to shake them off.

The people of Arrakan trade very little by sea. All their navigation extends no farther than Bengal and Pegu. Very few of the traders are natives of Arrakan; but what foreign commerce there is in this country, is carried on by Mohammedans, who are settled here in great numbers, particularly at Bundel. Of these, some trade in elephants, which they send to Oriza, the coast of Coromandel, Golconda, and Persia; and, in return, carry back calicoes, silks, spices, and the like. The subjects of the Great Mogul sometimes bring from hence timber for building, lead, tin, stick-lack, and elephants teeth; and sometimes they meet with bargains of diamonds, rubies, other precious stones, and even gold rupees.

The inhabitants of Arrakan are idolaters, worshipping devoutly their images made of clay, baked in the sun. Their temples are built in the form of pyramids, or spires; and some, it is said, contain no fewer than twenty thousand idols. Besides the temple idols, they have their domestic ones. To both sorts they offer victuals every day; and both are cloathed by them in winter, that they may not catch cold. They wear the mark of their household god, branded on their arms, sides, and shoulders.

One of their idols, called Quiay Poragray, is carried every year in procession in a heavy chariot, with ninety of the priests, cloathed in yellow sattin. On this occasion many of the most zealous throw themselves under the wheels, others hang themselves on hooks, fastened for the purpose, and sprinkle him with their blood. These martyrs so folly are in such veneration with the people, that he thinks himself happy on whom one drop of their blood happens to light; nay, the hooks are taken
down

down by the priests, and carefully preserved as sacred relics. All the priesthood here are cloathed in yellow, and have their head shaven: all go uncovered, except those of the highest order, called Pungrini, who wear a yellow mitre. They are obliged by vow to live single, and, in case of disobedience, are degraded. Their houses are either near the pagods, on rocks, or on little hills, where they live pretty much sequestered from the world. They have among them many hermits, like the Joghis, of the western parts of India, called Tali-poi, or Talapoints, who inflict on themselves very rigorous penances, for which they are held in great esteem by the people.

The government of Arrakan is in the hands of twelve princes, subordinate to the emperor, or chief king, who keeps his court in the city of Arrakan. The inferior princes, who are also honoured with the title of kings, reside in the other principal cities, in twelve royal palaces, with each a great seraglio, as well for their own women, as those they educate for the king of all the rest.

The principal places in this COUNTRY are,

Arrakan, which gives name to it, and is said to be a very large city, situated on a river, which falls about forty-five or fifty miles below it, into the Gulph of Bengal, by two channels, the one at Orietan, and the other at Dobazi, or Duabakam. Most of the houses are not above six feet high at most, and are built with the branches of palm-trees, bambu-canes, and cocoa-leaves. They reckon no fewer than six hundred pagods in this metropolis. The king's palace is vastly large; some of the apartments are built with red and white sandal, a sort of eagle wood, and other odoriferous timber, and overlaid with gold. Here are to be seen

seen seven idols, each the height of a man, cast in gold, two inches thick, and adorned with rubies, emeralds, sapphires, and diamonds of an extraordinary size, on their foreheads, breasts, arms, and about their middle.

Orietan, a maritime city, situated, as we observed already, at one of the mouths of the river that runs by Arrakan. It is the capital of one of the twelve provinces, or petty kingdoms, and is much resorted to by merchants from all parts of India, and even China and Japan.

Peroem, a city of good trade, being situated near the sea, with a good harbour.

Ramu, a considerable city, situated on the coast, near a river, several days journey from Peroem.

Dianga, a city, situated on the frontiers of Arrakan, towards Bengal, and inhabited chiefly by Portuguese fugitives, or their descendants, who enjoy great privileges by the grant of the king.

Other places on this coast subject to the king of Arrakan are Dobazi, or Duabakem, and Chudabi, both much frequented by foreign merchants; Koromoria, Sedoa, Zara, and port Megaeni, with several islands in the Gulph.

THE KINGDOM OF P E G U.

The kingdom of Pegu, properly so called, is bounded on the north by those of Arrakan and Ava; on the east by the Upper and Lower Siam; on the south by part of Siam, and the sea; and on the west by the sea and part of Arrakan: lying between the 110th and 116th degrees of longitude, and between the 14th and 19th degrees of north latitude; so that it is about three hundred and fifty English miles in length from south to north, and nearly the same in breadth from west to east. This kingdom, with those of
Ava,

Ava, Jangoma, and some others, are said not long since to have formed but one dominion, under the name of the empire of Ava; but whether that is the case at present, or not, cannot be affirmed with any certainty, the several countries in this part of the world being subject to frequent revolutions, and continually changing their masters.

Pegu seems to be a flat country, without any considerable mountains, excepting those that surround it, and serve for a frontier towards the land.

Among its rivers the most remarkable are these of Pegu and Ava, so called from the capitals, which are situated on their banks. The former, which is very large, and seems to have its rise in the mountains on the borders of China, after passing to the west of the capital city, falls into the sea with a very large mouth, about thirty miles below it, having been first joined by that of Ava.

The air of Pegu is very healthy, and presently recovers sick strangers. The soil also is very rich and fertile in corn, rice, fruit, and roots; being enriched by the inundations of the abovementioned river, which are almost incredible, extending above thirty leagues beyond its channel. It produces also good timber of several kinds. The country abounds with elephants, buffaloes, goats, hogs, and other animals, particularly game; and deer is so plenty in September and October, that one may be bought for three or four pence; they are very fleshy, but have no fat. There is store of good poultry; the cocks are vastly large, and the hens very beautiful. As for fish, there are many sorts, and well-tasted. In Pegu are found mines not only of iron, tin, and lead, or rather a kind of copper, or mixture of copper and lead, but also of rubies, diamonds, and sapphires. The rubies are the best in the world; but the diamonds are small, and only found in the craws of
poultry

poultry and pheasants. Besides, only one family has the privilege of selling them; and none dare open the ground to dig for them. The rubies are found in a mountain in the province of Kablan, or Kapelan, between the city of Pegu and the port of Sirian.

The inhabitants are of an olive, or rather a tawny complexion. The women are branded by some travellers, as having shook off all modesty, on account of their exposing some parts of their bodies which ought to be concealed from sight. Some also tells us, that the men wear bells, which at a certain age, viz. twenty-five or thirty, or, according to other writers, when they are capable of making use of women, are inserted on each side the virile member, between the skin and the flesh, which is opened for that purpose, and healed in seven or eight days. The Peguers may be ranked among the most superstitious of all mankind. They maintain and worship crocodiles, and will drink nothing but the waters of the ditches where those monstrous animals harbour. By thus exposing themselves to the manifest hazard of their lives, they have frequently the misfortune to be devoured. They have five principal festivals in the year, called sapons, which they celebrate with extraordinary magnificence. In one of them the king and queen make a pilgrimage about twelve leagues from the city, riding on a triumphal car, so richly adorned with jewels, that it may be said, without an hyperbole, that they carry about them the value of a kingdom. This prince is extremely rich, and has, in the chapel of his palace, idols of inestimable value, some of them being of massy gold and silver, and adorned with all sorts of precious stones. The talapoins, or priests of this country, have no possessions; but such is the respect paid them by the people, that they are never

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known to want. They preach to them every Monday, not to commit murder, to take from no person any thing belonging to him, to do no hurt, to give no offence, to avoid impurity and superstition, but, above all, not to worship the devil; but these discourses have no effect in the last respect. The people, attached to manicheism, believe, that all good comes from God, and that the devil is the author of all the evil that happens to men; and that therefore they ought to worship him, that he may not afflict them. This is a common notion among the Indian idolaters.

The inhabitants of Pegu are accused by some authors, with being slovenly in their houses, and nasty in their diet, on account of their seasoning their victuals with *fidol*, a composition made of stinking fish, reduced to a consistency like mustard, so nauseous and offensive, that none but themselves can endure the smell of it. Balbi says, he could sooner bear the scent of stinking carrion; and yet with this they season their rice, and other soups, instead of oil or butter. As they have no wheat in the country, their bread is rice, made into cakes. Their common drink is water, or a liquor distilled from cocoa-nut water.

The men here, as in most eastern countries, buy their wives, or pay their parents a dowry for them. They have an odd custom, which is to offer their daughters to strangers, and hire them out for a time; some say they hire out their wives in the same manner. These marriages for a term are well regulated, and often prove very beneficial to the occasional husband. Most of the foreigners who trade hither, marry a wife for the time of their stay. In case of a separation, the father is obliged to take care of the boys, and the mother of the girls. We are told, that no woman is looked upon the worse, but rather the better, for having had

several

several European husbands : nay, we are told, that no person of fashion in Pegu, from the gentleman to the king, will marry a maiden, till some acquaintance, or stranger, has had the first night's lodging with her.

In Pegu, the inheritance of all land is in the king : he is likewise the heir of all his subjects who die without issue ; but in case they have children, two-thirds go to them, and the rest to his majesty.

When a person falls sick, we are told, that they generally make a vow to the devil, from whom they believe all evil comes. Then a scaffold is built, and victuals spread on the top of it, to solace Old Nic, and render him propitious. This feast is accompanied with lighted candles and music, and the whole is managed by an undertaker, called the devil's father.

The commodities exported from this country, are gold, silver, rubies, musk, benjamin, long-pepper, tin, lead, copper, lakka, or gum-lac, whereof they make hard wax, rice, rice-wine, and some sugar-canes, of which they would have plenty, but that the elephants eat them. It may be observed, that under the name of rubies, the Peguers comprize topazes, sapphires, amethysts, and other stones, which they distinguish by saying the blue, the violet, and the yellow rubies. The true ruby is red, transparent, or sparkling, inclining, near the surface, to the violet of the amethyst. Cotton cloths from Bengal, and Coromandel, with some striped silks, are best for the Pegu market, and silver of any sort will go off there ; for the king, in return for his eight and a half per cent. duty on it, allows the merchants to melt it down, and put what copper alloy they please in it. They wear none of our European commodities in Pegu, but hats and ribbons. The

gentry will give extravagant prices for fine beaver hats, which they wear without any cocks. They are no less fond of ribbons, flowered with gold and silver, which they wear round their hats.

As to the religion of the Peguers, it is the same at bottom with that which prevails over the rest of India and Tibet, only varies in dress somewhat in different countries, according to the humour or interest of the priests. They hold the existence of one supreme God, of whom they make no image; but they have many inferior created gods, whose images are set up in their temples for the laity to worship. Not content with these, we are told they worship the devil also. Many are seen to run about the streets every morning, with rice in one hand, and a torch in the other, crying aloud, that they are going to give the devil his breakfast, that he may not hurt them all the day. Besides the manichean doctrine of two principles, one the author of good, and the other of evil, from whence their worshipping the devil has its rise, they believe an eternal succession of worlds, without creation. The Peguers hold the doctrine of the Metempsychosis, or transmigration of the human soul, which, after passing through the bodies of various animals, shall attain to the perfection and felicity of their gods, which, in effect, is no other than a state of annihilation. They have a strong opinion of the sanctity of apes and crocodiles, insomuch that they believe the persons to be perfectly happy that are devoured by them. Their temples are of a conic form, and some of them a quarter of a mile round. They observe a great many festivals, some of which are called sapan. The images of their inferior gods are in a sitting posture, with their legs across, and toes of equal length: their arms and hands very small in proportion to their bodies: their faces longer than human: their ears long,

long, and the lappets very thick. The congregation bow to them, when they come in and when they go out; and that is all the worship which they pay to them. The priests of Pegu, called talapoins, are a sort of mendicant friars. They observe celibacy, and eat but once a day, living in the woods, in a sort of nests, or cages, built on the tops of trees, for fear of the tygers. They preach frequently, lead very innocent lives, and are very hospitable and humane.

The king of Pegu's revenues arise chiefly from the rent of lands, of which he is the sole proprietor. Another branch of it are the duties paid for commodities imported or exported. In a word, he is judged to be the richest monarch in the world, next to the emperor of China.

The monarchs of Pegu, by the report of most authors, have brought into the field armies amounting to a million, and a million and a half of men; for the maintainance of whom, in time of peace, he assigns lands and towns to his nobles; but, in time of war, he finds them himself in pay, cloaths, and arms, the last of which are lances, muskets, swords, and targets. Their muskets are as good as the European, but the other arms very indifferent. They have plenty of all sorts of artillery, but no skilful gunners: they likewise want ship-carpenters and sailors, and this is the reason why they had no naval force, except pleasure barges, some of which are exceeding beautiful, being exquisitely carved, and gilded all over. The king of Pegu is said to have no fewer than eight hundred elephants, trained to war, with castles on their backs, each holding four soldiers.

Pegu is divided into several petty kingdoms and provinces, in which are many considerable towns. The capital from which the kingdom takes its name, stands on the east side of the river of Pegu,

about thirty miles from its mouth. Before it was ruined, in the year 1600, it was one of the most splendid, large, and populous cities in all Asia; but now, though six or seven leagues in compass, not one-twentieth part is inhabited, and that only by the lower class of people: however, it is still the seat of the viceroy, who governs for the king, residing now at Ava.

The other towns of most note are, Sirian, Kofmin, Tavay, Koylan, Medun, Dala, Leungon, Dogun, China Bakkar, Satan, or Zatan.

Sirian, which is the only port now open for trade in all the country, stands on the west side of the river of Pegu, towards its mouth. This port is frequented by ships from several parts of India, and by some English, Portuguese, and Armenians; the last of whom have monopolized the ruby trade. The harbour is capable of receiving vessels of six hundred tons. Goods destined for Pegu are commonly landed at Sirian, and conveyed by an inland channel to a place called Makkao, where they are again put on shore, and carried by land to Pegu, which is twelve miles distant.

On the return of the tide of flood, the sea runs with such violence and swiftness into the bay and river of Pegu, that no ship can withstand its force, but in a moment is overturned. This furious tide, which the natives called Makkrea, or Makkareo, and also the Great Bore or Boer, advances with such a roaring, that the noise may be heard ten miles off. We are told, that the tide in the Gulph of Kambaya is nothing compared with this, and that it runs as swift as an arrow out of a bow.

Along the coasts of Pegu lie many islands, among which are the Cocos, the Perperies, and those called Negrais, which give name to a river, cape, and port, at the extremity of Pegu northwards.

The KINGDOM of A V A

Of this kingdom, which forms another part of that called the empire of Ava, from the king or emperor's residing at the capital of that name, our accounts are very imperfect, the inland country of this peninsula having been very little frequented by Europeans. Ava, as a particular kingdom, is said to be inclosed by Jangoma, or Siam, on the east; Pegu on the south; and Arrakan on the west; but what country lies to the north of it, we are not informed by travellers. With regard to the extent of the empire of Ava, which includes the kingdom of Ava, with its conquests, the missionary Du Chatz tells us, that it is twice as big as France, being bounded on the west partly by the Gulph of Bengal, and partly by the kingdoms of Arrakan and Assam, from which last it seems to be separated by the great river of Arrakan; on the north by mountains, dividing it from Tibet and China; on the east by the country of Laos; and on the south by the kingdom of Siam, and the Gulph of Bengal. As it lies between the 15th and 26th degrees of latitude, and between 109th and 118th degrees of longitude, its length, from south to north, is about seven hundred and sixty-five English miles; and its breadth, from west to east, five hundred and seventy-five; but captain Hamilton makes it about eight hundred miles long from north to south, and two hundred and fifty broad from east to west. The kingdom of Ava, properly so called, is said to be, in general, a flat country, especially near the great river, and very fertile, producing rice, fruits, and a variety of animals, wild and tame. It has also mines of Cyprian brass, lead, and silver. Musk and rubies likewise come from thence to Pegu. As to the conquered countries

tries lying to the north and east, excepting that of Jangoma, we know little concerning them in any respect, not so much as their names. A very large river, called in the Jesuits map Lukyang, but, at the city of Ava, Menan Kiow, rising in the country of Tibet, and passing through the province of Yun-nan in China, and the kingdom of Ava, joins that of Pegu, near three hundred miles south of the city of Ava, near Sirian, below which, at ten leagues distance, it falls into the sea.

In this country it is said, a creditor may seize and sell both debtor and his family, if they have nothing else wherewithal to discharge the debt. Sometimes we are told the Peguers, when they want money, will pledge not only themselves, but their wives and children, to obtain it. If payment is not made at the time limited, the creditor may then seize them all, and lock them up in his warehouse. They are then so much at his disposal, that he may even lie with the insolvent's wife, if he has a mind; but then, by that action, the debt is understood to be quite discharged. For discovering murder, theft, or perjury, also to find the truth where the evidence is doubtful or contradictory, the ordeal is much used in Pegu and Ava. Of this there are several kinds: one way is to make the parties chew some raw rice, and swallow it; but they say the guilty cannot get it down, and thus stands convicted. Another method is, to oblige the accuser and the accused, to lay hold of a stake driven into a river, and he who stays longest under water is judged most deserving of credit. The guilty person, that is, he who was so unlucky as to have the shortest breath, must lie on his back for three days and nights, with his neck in the stocks or pillory, without meat or drink, and is fined to boot.

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The king, or emperor of Ava, gives great attention to public affairs. When his breakfast is over, which consists of rice boiled in water, and relished with *prok*, i. e. a mixture of shrimps, dried and powdered with salt and cod-pepper which makes a very pungent sauce, in great esteem, he retires to hear the petitions of his subjects; by whom, if they may be called so, he is approached with the most abject reverence. The highest title which any of them assumes, is to call himself his majesty's first slave: when they speak or write to him, they call him their *kiak*, or god; and the king himself, in his letters to foreign princes, assumes the title of "King of kings, to whom all other kings ought to be subject, as being near kinsman and friend to all the gods in heaven and on earth; that by their friendship to him, all animals are fed and preserved, and all the seasons of the year have their constant returns: that the sun is his brother, the moon and stars his next relations: that he is lord over the ebbing and flowing of the sea: lastly, that he is king of the white elephant, and twenty-four umbrellas."

The quality of an officer is known here by his tobacco-pipe. This utensil consists of three parts, a head or bowl, a shape or shank, and a mouth-piece. The head is either of metal or clay, with a socket to let in the shaft, which is made of a jointed reed or cane; the mouth-piece is of gold, fixed on the upper end of the shaft, and, like the reed, has joints, whose number ascertains the degree of the officer, and he is respected according to that token. As to other particulars, what we said of Pegu will serve likewise for Ava, the religion, laws, and customs, being nearly the same in both countries.

The principal cities in the kingdom are said to be Ava, Bakan, Chaleu, and Prom. The first, which

which stands on the river Menan Kiow, above three hundred leagues from its mouth, gives name to the kingdom, and is about as large as Rheims in France. The emperor resides here in a very large palace, built of stone, and gilded both within and without. The city of Ava is remarkable for having a great trade in musk and jewels, the latter of which are principally rubies and sapphires.

The KINGDOM of JANGOMA, or JANGOMAY.

This kingdom, which is also included in the empire of Ava, is said to be bounded to the south by Siam, to the east by the territories of the Laos, and to the west by the kingdom of Ava Proper; but what are its boundaries to the north, or its extent, we are not told: we may, however, conclude it to be very large, if what we are told of the number of forces the king can raise be true; namely, ordinarily three hundred and fifty thousand, and, upon occasion, a million.

In all the countries of this part of the world they wear no shoes; and here they go both with their head and feet bare. Some say, they wear bells in their privy members, like the people of Pegu and Ava. When any person falls sick, they make a vow to offer meat to the devil, in case they recover. During their illness, a talepoy or two sit by them every night, and sing, with a view to sooth the devil, that he may do them no hurt. They burn their dead here. Pimenta says, Jangoma abounds with musk, pepper, silk, silver, gold, copper, and benjamin.

The KINGDOM of LAWHOS or LAOS.

The country of Lawhos, Lao, or of the Laos, of which Jangoma was originally, or by conquest, a part, taken in its largest sense, is bounded on the west

west by the dominions of Ava ; on the north by the province of Yun-nan or Junnan, in China ; on the east by Tonquin ; and on the south by Kamboja. The territories of Laos, taken altogether, may extend in length from south to north about four hundred and eighty-three English miles, and in breadth from west to east two hundred and three ; being situated between the 15th or 16th, and the 22d degrees of north latitude, and between the 119th and 122d degrees of east longitude ; altho' some geographers make it scarce half so much. It is surrounded on all sides by mountains, forests, and deserts. The country of Lao seems to be for the general flat, and to have scarce any hills or mountains but those which encompass it on all sides, and serve as barriers against the potent kingdoms with which it is inclosed. From these mountains descend infinite rivulets, which discharge themselves into one large river, called, in Lao, Menan Kong, which, rising in the north-west borders of the province of Yun-nan, in China, crosses the whole region from north to south, and falls into the sea at Bonsak. As soon as this river enters Kamboja, its waters seem to change their qualities, so that the fish which pass the frontiers die immediately : in like manner, such as ascend the stream from Kamboja, into Lao, feel the same effect ; which surprizing circumstance has given rise to the proverb, " Each in his own kingdom."

This country is divided into two parts, the northern and southern ; the first being Lao, properly so called, and the other the kingdom of Lanjang.

The climate of the kingdom of Lanjang is more temperate, and far more healthful, than that of Tonquin or Tong-king. The soil is generally very good, being rendered fruitful by a great number of canals, cut from the great river Menan Kong. It is remarkable, that the lands on the eastern side
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of the river are vastly better, and more fertile, than those on the western side: the very animals, such as elephants and rhinoceroses, are larger: the rice too is incomparable, and of a particular scent as well as flavour: the forest and other trees are high, strait, and, for the general, incorruptible; qualities wanting in those on the western side, where they are ill-shaped, and the rice so hard, that it is scarce fit for boiling. As soon as the rains begin to cease, certain southerly winds blow, and the lands which had been sown with rice immediately after the harvest, produce a kind of scum, which covering the face of the country, like snow, for several miles, is hardened with the sun, and becomes a solid salt. There is so great a quantity of it produced in this manner, that not only the whole kingdom is supplied with it, at a very trifling expence, but enough is left to serve strangers, who come every year, and carry away as much as they think fit. There is no country where more ivory is to be had; elephants being so numerous in it, that the inhabitants are said to have taken their name from them. Oxen and buffaloes also, with many other kinds of animals, are very common. The gum, called benjamin or bonjoin, which distills from a tree growing in the mountains, is reckoned the best in the East, and is found in great abundance; as is also lacea, which is used in making Spanish wax, and is nothing but a certain kind of earth, found in forests about the ant-hills: but the rhinoceros's horn is the thing most prized by the natives, from a belief, that whoever is possessed of one, may command good fortune. As the forests are of great extent, and the plains enamelled with a variety of flowers, they make abundance of honey, wax, and cotton. One meets also with several mines of iron, lead, and tin, which are wrought. Gold and silver also are found here; but the inhabitants gather those metals out

of certain places of the river, by means of iron nets. From the neighbouring countries they have red amber and musk, with which they drive a great trade: the former is found at the roots of certain very old trees, and the latter in a bag joining to the nose of an animal, which the Chinese call ye-hyang or the musk-stag. The rivers of this country abound with fish of several kinds, some of them so large and heavy that two men can hardly carry one of them. The smaller sorts are caught in such plenty, that an hundred weight may be had for the value of five-pence. According to Kæmpfer, Lao produces pearls and precious stones, especially rubies.

The northern Lao, with respect to soil and produce, is much of the same nature as the southern, or the kingdom of Lanjang. In this country they have the use of fire-arms, great and small cannon, muskets, zagays or darts, and cross-bows. The principal commodities are precious stones, gold, silver, tin, lead, copper, sulphur, (both red and common) cotton, (spun and unspun) tea, lack, Japan or Brazil wood, silks, camblets, carpets, blue and black callico, musk, quicksilver, kori-shells, china-ware, and a medicinal root, called tong-quey by the Chinese. The inhabitants are great believers in witchcraft and magic. Some great men have a notion, that if the head of their elephant be rubbed with wine, in which a drop or two of human gall hath been put, the beast will become more robust, and themselves more couragious; so that ever after they may assure themselves of victory, either in war or on any other occasion. From this ridiculous conceit, the governors sometimes, tho' but rarely, employ desperate fellows, who, for twenty-five or thirty crowns, will go into the forests to hunt men, and of the first they meet with of either sex, young or old, priest or layman, open the belly and stomach, while alive, and

and taking out the gall bladder, cut off his head, to convince the more savage purchaser that he has not deceived him. In case the assassin does not perform his engagement in the limited time, he is obliged to kill either himself, his wife, or a child, that his employer may take the gall out of the unhappy victim. They make four meals a day, and roast their fowls, which they have in great plenty, with all their feathers on, notwithstanding the insufferable stink arising from that kind of cookery. Much cannot be said in praise of their cleanliness; for they hang up the vessels they keep their water in, and even those they drink out of, in their smoaky chimnies. Some travellers tell us, their bodies are adorned with blue figures, made with hot irons, down to the knees: others, that they paint their legs, from the ankle to the knee, with flowers and branches of trees, like the Siamese. Fornication is tolerated here, among the laity; but a woman convicted of adultery becomes a slave to her husband, who beats her in what manner he thinks fit. When a woman is brought to bed, all the family and relations meet, and divert themselves for a month, with dancing and other kinds of merriment, in order to drive away the sorcerers, and prevent them from making the mother lose her milk, and the child from being bewitched. When any of their relations die, they make a feast also, which holds for a month, and celebrate their funeral with great magnificence: when the month is expired, they raise a curious pyramid, which, after they have deposited the corpse therein, they set fire to, and reduce to ashes. The language of the Laos, as well as their characters, are much the same with those of the Siamese, who, they say, had the art of writing, and their sacred language, from them; but they cannot pronounce the letters l. and r. They write on the leaves of trees, like the Peguers and Malabars, and in the manner

manner which the Siamefe write their religious books ; but matters relating to civil affairs are inscribed on a sort of coarse paper, with earthen pens.

The religion of the Laos is the same at bottom with that which prevails in all the countries comprised in the Farther Peninsula of the Ganges. The Indians, that is the original inhabitants of all the countries eastward of Persia, as far as the Oriental Ocean, seem to be divided between two religions, each of which are of very great extent : for distinctions sake, we shall call one that of the bramins, and the other that of the lamas. That of the bramins prevails over Hindûstan, and the Hither Peninsula, where, although the moguls are become almost wholly masters, yet it is computed, that in Hindûstan itself there are at least an hundred idolaters, or image-worshippers, to one Mohammedan ; consequently, their number must be much greater in the peninsula, several countries of which are yet entirely under the dominion of the rajahs. On the other hand, the religion of the lamas is the established religion of Tibet, of all that part of Great Tartary called Western Tartary, of the whole farther peninsula of India, and of Japan. It has likewise spread over most of the Oriental islands ; and although it be not the established religion of China, yet it seems to be embraced by much the greater part of its inhabitants : so that the religion of the lamas may be said to extend over three or four times as much ground as that of the bramins. These two religions, though agreeing in the moral precepts, the doctrine of the soul's transmigration, and the worship of images, yet differ in several essential points ; as the distinction of people into tribes, eating of flesh, frequent washings, and the like, but especially in the article relating to the Supreme Being ; for the lamas hold, that God himself assumed flesh, and actually dwelt among them in a human

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human shape, being known in this peninsula by the name of Thikka, Sommona, Kodom, and Shaka ; in the Hither by that of Budda ; in China by that of Fo, or She-kyä ; and in Tibet, whence it had its original, by that of La, Lama-Konju or Konchock, i. e. the Eternal Father, and Delay-Lama, or the Grand Lama ; whereas the three incarnated deities of the brâmins are inferior, and created beings : not but the sects which hold Westnû, or Ihuren, to be the Supreme God, seem, in this point, to differ but little from the Lamas.

The country of the Laos is said to be divided into several petty kingdoms, all subordinate to one supreme head or monarch. One thing remarkable in their laws is, that if the chief of a family is convicted of any great crime, all who belong to him, in the different degrees of consanguinity, are degraded, and deprived of their offices, rights, and privileges ; and for the future are employed in nothing but the service of the elephants, as gathering grass for them, carrying it to the king's stables, and watching them all night.

The principal cities of the Laos are said to be Leng, the capital, Jamakay or Chiamay, Kyanghay, Kyang-Seng, Meng, Kemerat, Le Kyangkong, and Lanjang. At the last of these, standing in the latitude of 18° , we are told, the king usually resides, in a palace of so vast extent, that it may well pass for a city, both with respect to its magnitude, and the number of people who inhabit it.

The KINGDOM of SIAM.

Siam is surrounded by high mountains, which on the east side separate it from the kingdoms of Camboja or Cambodia, and Lahos or Laos ; on the west from Pegu ; and on the north from Ava, or, more properly, from Jangoma, which is subject

to Ava; on the south it is washed by the gulph of Siam; and, in part, also bounded by the peninsula of Malacca, the north part whereof is under its dominion. It is said to be situated between the 7th and 19th degrees of latitude, containing 12°. or about eight hundred and thirty-four English miles, in length, from north to south; and between the 115th and 121st degrees of longitude: so that its greatest breadth, from west to east, is about four hundred miles; but, towards the north, it is not much above half that breadth.

Siam being, as hath been already observed, surrounded with mountains, and having very few hills within the country, may be said to be one wide extended plain, with a great river, and its branches, running through it, from south to north. It is remarkable, that these mountains, which make two huge chains, one on the west, and the other on the east side, diminish gradually, as they advance southward. That on the west side, having passed along the borders of Pegu, runs through the middle of the peninsula of Malacca, and terminates at the cape of Sincapûra, the most southern point of all Asia, which separates the Gulph or Bay of Bengal from that of Siam. The eastern chain, which divides Siam from Laos and Cambodia, terminates at the cape of this last name, which makes the most eastern point of the gulph of Siam. The kingdom of Siam extends on each side of the gulph, like a horse-shoe, beginning on the east side, at the river of Chantabon, which divides it from Cambodia. On the opposite side it reaches as far south as Quedah and Patâna, in the territories of the Malayans, of which Malacca was formerly the capital. Thus the coast runs about two hundred leagues along the gulph of Siam, and an hundred and eighty along that of Bengal, affording great conveniency for trade to the kingdom. The principal river of Siam

is called Menâm, Menân, or Meynâm, that is, the Mother of Waters, by way of excellency; Menâm being an appellation given to all great rivers through the Farther Peninsulâ. Its course is from north to south, thro' the whole country of Siam. As it approaches the capital, it becomes very large, and at last falls into the Gulph of Siam, by three mouths, the most navigable of which is that towards the east. Its waters annually overflow in March, at which time the country is drowned for above an hundred and twenty miles in circuit. To this periodical event the kingdom not only owes its fertility, but has sometimes been obliged for its preservation. Great ships might sail up it as far as Siam, was it not for a bank or bar at the mouth, which has but eleven or twelve feet water in the highest floods. Among the fish in it, besides some monstrous crocodiles, is a small one that is venomous, and, on being provoked, swells like a toad.

The country of Siam may be divided into cultivated and uncultivated lands, of which latter it for the most part consists; being covered with woods of bambû, and a variety of other trees, of which the most profitable are those that produce cotton, oil, and varnish; that called wood-mary, which is better than any other for the ribs of ships; iron-wood, very heavy and tough, of which anchors are made, and which is said to have the quality of corroding iron in time; the cinnamon-tree, sapan, and other woods, for dying; the aquila and alges wood, &c. The oils extracted from the trees, mixed with plaister, render the walls of the Siamese houses as white, hard, and give them as fine a polish, as marble. In Siam are found also mines of gold, copper, tin, lead, steel, iron, crystal, antimony, emeril, and other minerals, besides a quarry of white marble. There are likewise mountains of load-stone; and others affording agates, sapphires,
and

and diamonds. The most fruitful lands here are made so by the earth that is washed down from the mountains, and the mud and slime the inundations leave behind them when they retire. To avoid these floods, the ants always make their nests in trees; and the partridges and pigeons, which do not perch in other countries, instructed by nature, do all perch in this. Among the insects are white ants, little shining flies, and the palmer-worm, which carries a sting both in its head and tail. The summer here is rainy; but the winter dry, and as hot as our warmest summer. The winds called the monsoons, blow one half of the year from the north, and the other from the south: during the former ships can hardly get to the bar of Siam, nor depart from it during the latter.

The Siamese have no word to express week; but, like us, they call the seven days after the planets. They begin their year on the first day of the moon in November or December, according to certain rules; their months, which are twelve, consisting each of thirty days, are distinguished by numbers, and not names. They have some Turkey wheat; but their principal and chief food is rice. They have also potatoes, with pease, and other legumes, but different from ours, besides plenty of asparagus and friboules; but no onions, nor garlick, cucumbers, sitruls, water-melons, parsley, baum, sorrel, celery, cauliflowers, coleworts, turnips, parsnips, carrots, leeks, or lettuce; nor any true melons, strawberries, raspberries, or artichokes. Most of our flowers also and plants, except turberoses, gillyflowers, amaranthuses, tricolors, roses, and jessamines, are unknown in Siam. Oxen and buffaloes, elephants, rhinoceroses, tygers, scorpions, and serpents, abound here, as in most of the other countries of India. Elephants are one of the greatest curiosities of this peninsula. These animals do not come to their full growth

growth until they are an hundred years old, and live several hundred years after; being certainly the most sagacious and tractable animals in nature. There is a white elephant here that is almost adored, there not being another of the colour: they believe this elephant is animated by the soul of some great prince; and for that reason the king never rides upon him, and he is served in plate, and treated as a monarch. Next to the white elephants, the black are most in esteem.

As the Siamese have no clocks or watches but what are brought from Europe, they make use of a hollow copper ball, with a little hole in it, which being put on the top of a tub of water, lets in the water by degrees, and sinks when the hour is out: this serves them instead of an hour-glass; and, as they have no clocks, they give notice of the hour by striking, with a hammer, on a great brazen vessel. They use wooden anchors to their gallies here, and have neither chissels, saws, nor nails, nor even pins or needles; for in building they use only pins made of bambû. They have some iron and copper padlocks, but both sorts brought from Japan; for they make none themselves. In Siam there are no particular handicraft-trades; but every man understands something of all they have occasion for.

The Siamese have a ready and clear conception, and their repartees are quick and smart: they imitate any thing at sight, and, in one day, become tolerable workmen. The people are polite and courteous, but timorous: they have but little curiosity or inclination to alter their fashions, and do not admire the curiosities of foreign countries, as we do. Those who have the education of youth, teach them to express all the modesty and submission imaginable towards their superiors. Their rural sports are fishing and hunting. They act comedies

medies by torch-light, from evening till morning; and they chew the arak-nut, and the betel-leaf, which is a kind of opiate, perpetually. They celebrate the festival of the new-year, for ten or twelve days successively, when there is a cessation of all manner of business; and spend their time in drinking and gaming. The first and fifteenth of every moon also are holidays; and their great men solemnize their birth-days annually, when they are complimented by their relations. They punish lying here as severely as we do perjury. Here too we meet with trials by fire and water-ordeal, like those of our Saxon ancestors, where sufficient proof is wanting in a criminal prosecution. Another kind of proof is by swallowing pills, which the priest administers to both parties, with terrible imprecations; and the party which keeps them in his stomach without vomiting, is adjudged innocent. An unjust intruder and possessor of lands is deemed as criminal in this country as a robber, and punished as severely. The Siamese burn their dead.

With regard to religion, every Siamese temple has its convent of friars annexed to it, and they have a proportionable number of nunneries. Besides the images in their temples, whereof the elephant and the horse are the chief, they worship every thing almost, animate and inanimate, beasts, birds, fishes, woods, mountains, rivers, &c. and, in general, believe the doctrine of transmigration, that their souls enter into some animal when they die, and, after having undergone several forms, arrive at length at the regions of bliss, and enjoy an eternal rest.

The Siamese are of a good stature, seldom corpulent, of a tawny or olive complexion, and not any of them black, as in the Hither Peninsula, tho' they lie nearer the equator; from whence it is evident, that it is not the sun alone which is the occa-

sion of the black complexion. The faces of both men and women are somewhat of the broadest, with high cheek bones; and their foreheads suddenly contract and terminate in a point, as well as their chins. They have dark small eyes, not very brisk; their jaws hollow, large mouths, and thick pale lips, and their teeth dyed black; their noses are short, and round at the end, and their ears large, which they account a beauty: long nails, growing an inch or two beyond their finger ends, are looked upon also as ornaments. They have thick lank hair, which both men and women cut so short, that it reaches no lower than their ears; and the women make it stand up on their foreheads. The men pull off their beards by the roots, instead of shaving them, and do not leave so much as whiskers; and suffer no hair on their bodies, below the girdle. As to their dress, it is much the same as that of the other countries in this peninsula. The king wears a cap in the form of a sugar-loaf, ending with a circle or coronet of precious stones about it; and those of his officers have circles of gold, silver, or vermillion gilt, to distinguish their quality. The common people go almost naked.

The king's forces are as numerous as his subjects: he commands the service of all, both in peace and war. The chief strength of their armies is in their elephants, of which they maintain several hundreds, trained up to war.

The king's revenues arise from the lands of the crown, and a rent that is paid him in kind out of all the lands in his dominions, and by monopolies of almost every branch of trade; but he does not receive in money above six hundred thousand pounds per annum. His expences, at the same time, are very small; as his court and armies are maintained out of the lands of the crown, and he has the

the service of his subjects six months in the year without wages.

Wives are purchased here, and every man keeps as many as he pleases. The men are so far from jealousy, that they will offer their wives and daughters to foreigners.

At Siam, all persons are freemen or slaves ; and are either born or become such. One may become a slave either for debt, by being taken in war ; or by way of punishment. They sometimes sell themselves and children, for victuals ; and even for the sake of eating a delicious fruit, called durion. Their slavery is very gentle, as in cultivating lands, tending gardens, or some other domestic services ; or else they permit them to work for themselves, paying a tribute to their masters, from about three shillings and six-pence to seven shillings a year. A slave for debt has his liberty again, on making satisfaction ; but the children born during this slavery continue slaves. A person is born a slave, when the mother is a slave : if she converses with the father, without her master's consent, all the children are his ; if with his consent, they are divided, as in case of divorce : the first, and every odd number, belong to the mother's master ; the rest, or even numbers, to the father, if he be free, or to his master, if he is a slave. The difference between the king of Siam's slaves and his subjects is, that he maintains his slaves, who are continually employed ; whereas, his free subjects owe him only six months service in the year, but at their own expence ; nor is there any service due to him from the slaves of these latter.

All rank and nobility here depends upon the possession of places ; so that the grand-son of a great lord, and sometimes his son, are seen rowing a boat. As the freemen are all soldiers, they are carefully registered, that none may avoid doing his duty.

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The Siamefe have two languages, the common, and the Bállì, which is their learned or sacred language. The first has thirty-seven, the latter thirty-three letters, all consonants; and both are written from the left to the right. The Siamefe resembles the Chinese in several respects: it consists mostly in monosyllables; and has neither declensions nor conjugations, which are supplied by four or five particles, placed either before or after the verb. They have likewise a great deal of accent, like the Chinese, and almost sing in speaking. In other respects, however, the two languages differ considerably.

In Siam they have one sort of silver coin called a tycal, which are all of the same fashion, and have the same stamps; but some are less than others: they are of the figure of a cylinder or roll, bent both ends together, and have a stamp on each side, with odd characters, the meaning of which our travellers give us no account of; those on one side are included within a ring, and those on the reverse within a figure of the shape of a heart. The tycal should weigh half a French crown, and is worth there three shillings and three half-pence. They have no gold nor copper money. Gold is reckoned among their merchantable commodities, and is twelve times the value of silver. Those shells, called cori's, serve to buy little matters: they are found chiefly at the Maldivè islands, to the south of India, and are current in all countries thereabouts: they differ in their price, as they are plenty or scarce; but the value of them at Siam is generally eight hundred for a penny.

Siam is divided into the Upper and Lower, and those again into provinces. The principal inland cities in the kingdom are said to be Siam, from which the kingdom takes its name, Me-tak, Kampeng,

Kampeng, Lakonsevan, Tian-tong, Pitsanoulouk, Meuang, Fang, Lakontay, Tanasserim, Konrase-ma, Kamburi, Soko-tay, Sanguelouk, Louvo, Bankok, and Prabat.

Siam, the capital, called by the natives Si-yo-thi-ya, stands on an island in the river Menâm, in $14^{\circ}. 18'$ north latitude, and $98^{\circ}. 30'$ east longitude, from the meridian of Ferro. The king's palace stands to the north, on the canal which surrounds the city, and is about a mile and a half in circuit. Haughtiness, despotism, and absolute government, are the only marks by which the king chuses to be distinguished from all other sovereigns. The respect which he demands of his people reaches almost to adoration; and the posture in which they must appear in his presence is a testimony of it. Even in council, which lasts sometimes four hours, the ministers of state, and the mandarins, are continually prostrated before him. They never speak to him but on their knees, having their hands raised to their heads, making every moment profound reverences, and accompanying their discourse with pompous titles, celebrating his power and his goodness. Siam is spacious, considering the compass of the walls; but scarce a sixth part of it is inhabited: however, some amends is made by the suburbs, which are inhabited by strangers. Nobody ever passes by the prassat or palace by water; and if the current happens to carry them athwart, they are sure to be pelted with pease, which the king's servants shoot at them from trunks. The king's apartment in the palace is covered with tin; nor can any thing be better done than the carving, with which it is adorned on every side: the gold also, which glitters in a thousand places, distinguishes it from all the other buildings.

Louvo stands about nine or ten leagues from Siam, towards the north, on a branch of the Menâm.

nâm. Its situation is so charming, and the air so good, that the king spends the greater part of the year there.

Bankok, the most important place in the whole kingdom, stands about eighteen leagues to the south of Siam, and twelve from the sea. There is no other place on all the coast that is able to make any resistance, besides this. The town has not only stout walls, but several forts and batteries, mounted with good brass cannon.

Of the maritime cities the principal are Ligor, Singor, Patâna, Mergui, and Jonsalam. At Ligor, which stands on the east side of the peninsula of Malacca, a part of which belongs to Siam, the Dutch have a factory. Its commodities are kalin, or tin, rice, fruits, and, in some years, much pepper. Patana, on the same coast, belongs to the king of Jahor, or Jaar, who is tributary to the king of Siam. Mergui, on the west-side of the peninsula, is one of the best and most secure ports in all the Indies. A great number of English free merchants were once settled at Mergui, and drove a considerable trade. The city of Tanasserim, which lies only seven leagues from Margui, is famous for Nipa, or Niper wine, which is a spirituous liquor, distilled from cocoa-nut water, the best in the Indies. Opposite to the coast of Tanasserim are the islands of Andeman, about eighty leagues distant, surrounded with dangerous banks and rocks. They are all inhabited by cannibals, who are so fearless, that they will swim off to a boat, if she approach near the shore, and attack her with their wooden swords, notwithstanding the superiority of numbers, and the advantage of fire-arms, as well as missile weapons. These islands abound with quicksilver. Considerably to the south of Mergui lies the port and island of Jonsalam, close to the coast: about ninety leagues from
which

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which lies a cluster of islands, called the Nikubar, or Somerera islands.

KINGDOM of QUEDAH.

The kingdom of Quedah lies in the peninsula of Malacca, to the south of Jonsalam. It is but poor and small, and takes its name from its capital, which stands on the banks of a small navigable river, about fifty miles from the west coast. The religion of the country is Mohammedism, but much mixed with paganism. Its produce is tin, pepper, elephants and their teeth, canes, and damar, a gum used in making pitch and tar for shipping. The petty king of Quedah was for many years tributary to Siam, but is now independent.

The KINGDOM of JOHOR.

The remaining part of the peninsula of Malacca properly belongs to the kingdom of Johor, or Joar, which begins at Perah, the next country to Quedah, southwards, and reaches to Point Romar, or Ronaro, the most southern promontory of all, it being but one degree to the north of the equator; but the Dutch may be said to be the real masters and sovereigns of the whole peninsula, being possessed of the city of Malacca, the capital, and several other settlements on the coast; where they usually have a squadron of men of war, which commands the coasts of the Further India and the Straits of Malacca, through which none, besides the English, can pass, without their leave, into the Chinesian sea.

The peninsula of Malacca lies between the Strait of that name, and the Gulph of Siam. Some travellers assure us, that it is divided into seven kingdoms, every one of which may be about ten leagues in
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in breadth, and thirty in length. It was discovered, in 1509, by Seguera; and, in 1511, by Alphonso Albuquerque, who made himself master of the city of Malacca. The Dutch, supported by the forces of the king of Joar or Thor, began, in 1606, to disturb the Portuguese in their possession, and, after thirty-five years of continual hostilities, took it from them, in 1641.

The inhabitants of Malacca, or the Malays, are, for the most part, savages, and live after the manner of beasts. The heat of the climate, which is almost under the line, renders their colour extremely swarthy, and they are very fond of the Europeans, on account of their whiteness. As soon as they arrive on their coasts, they offer them their wives and daughters, that they may have children like them. Notwithstanding the barbarity of their manners, their language is reckoned the finest in all the Indies, where it is at least as common as the French in Europe. It is very easily acquired, because it has no inflexions, either in nouns or verbs. The country is rich, only in effect of its commerce with the Chinese: it must then have been thro' ignorance or mistake, that the antients gave it the name of the Golden Chersonese; or rather it is evident, that this must not have been the country to which they gave that name: yet we are told by some missionaries, that they reckon their riches by bars of gold, and that every bar contains four quintals.

We are further told, that there is a particular species of men in Malacca, who can see only in the night, and therefore sleep all day till sun-set, when they get up to work. They, in shape, as well as complexion, resemble the Europeans, having grey eyes, and yellowish hair, which reaches to the womens hips, only their feet turn inwards. People of the same
kind

kind are found in some other places of the Indies, and also in Africa.

The principal place in this country is the city and port of Malacca, which was the residence of the king of Jahor, till he was dispossessed of it by the Portuguese, in 1510: but it now belongs to the Dutch, and not only gives name to a particular kingdom, formerly included in that of Jahor, but to the whole peninsula, and the Straits on which it stands. The road is one of the finest in the Indies, and ships may safely ride in it at all seasons, an advantage which scarce any other in those parts enjoys. When the Portuguese possessed it, it was the richest city in the East, next to Goa and Ormus, being the key of the China, Japan, the Moluccas, and Sunda trade. What greatly contributes to this is, that all ships, passing from the north to the west, or from the west to the north, are under a necessity of passing through the Straits of Malacca and Sinkapura. Hence the Portuguese exacted ten per cent. of all vessels passing this way, which produced a vast revenue: but the Dutch have abolished this custom, as a very unreasonable imposition. The natives of Malacca, and the neighbouring country, excepting the women, go naked, all but a piece of cloth, wrapped about their waist. The fort of Malacca is both large and strong, and the governor's house beautiful and convenient. The country produces nothing for a foreign market, but a little tin and elephants teeth; yet strangers meet with several refreshments, as swines flesh, poultry, roots, and excellent fruits, such as lemons, oranges, mangos, pine-apples, mangustans, romboostans, durions, and the like. At Malacca the straits are not above four leagues in breadth, and always smooth as a mill-pond, except when ruffled with wind. From a very high mountain, north-eastward of the city,
descend

descend several rivers, and among the rest that of Malacca, which all afford some small quantities of gold dust. The inland people, called Monakabos, are of a savage kind, and delight so much in mischief, that if the Malayan peasants sow grain in any ground but what is well fenced, they come and burn it. The city of Malacca is large, and drives a good trade, in consequence of its excellent situation, which renders it the store-house and magazine of all that part of India. The greatest inconveniency at Malacca is the scarcity of most sorts of provisions, except fish. Some of the inhabitants are idolaters, but, generally speaking, they are Mohammedans. On the steeple of the Dutch church, which stands on the top of a hill, a flag staff is placed, on which a flag is hoisted, on the sight of any ships. It is the importance of its situation, that makes Malacca so much regarded. It stands in the midst of the sea, and, if the expression may be allowed, divides India from India, that is, there can be no commerce safely carried on from the coasts of Malabar, Coromandel, or the Bay of Bengal, to Sumatra, Borneo, Java, or the rest of the islands, or to China, and Japan, without the leave of such as are masters of it. There are about three hundred Dutch families in the town, and a much larger number of Chinese, Malays, and other Indian nations. The best part of the Dutch company's revenues here arise from the customs, licences, and duties.

The countries that lie behind Malacca, abound with gold, tin, pepper, elephants teeth, agala wood, cinnamon, eagle and kalambak woods, sapan wood, diamonds, and hog-stones, reckoned more efficacious than the bazoar-stones, benjamin, rattans, and canes, but very little rice, or other grain, is sown by the natives. The people in some of the parts subsist much on sago, which is the pith of a
small

small twig, split and dried in the sun. The English send to Malacca two or three country ships yearly, from the coast of Coromandel, and Bay of Bengal, with calicoes, slight silks, and opium, and make profitable returns in the abovementioned commodities; but this is a trade prohibited by the Dutch, and carried on by the connivance of the governor, council, and fiscal; and it is observed, that the magistrates, and principal officers in the Dutch settlements, being most of them friends and relations of those who compose the state, and sent abroad to make their fortunes, will deal almost with any people to enrich their private families, notwithstanding the prohibition of the company. Some travellers relate, that cloves and nutmegs grow in this country, whereas cloves are the produce of Amboyna, and the Malucca islands only, and nutmegs and mace of the Banda islands, one thousand miles east of Malacca; but it may be true, that foreigners meet with these spice at Malacca, which they may purchase of the Dutch governors and officers, who make little scruple of cheating their masters.

The only other towns worth mentioning in the peninsula are, Jor, Joar, Johor, Pahân, Pahâng, or Pân, by the Portuguese called Paon, and by others, after the Arabs, Fân. The former of these gives name to a kingdom, including under it many petty kingdoms, of which Pahan is one.

The KINGDOM of CAMBODIA.

This country, situated between the ninth and sixteenth degree thirty minutes of north lat. and between the one hundred and nineteenth degree thirty minutes, and the one hundred and twenty-sixth degree of eastern longitude, reckoning from the meridian of Paris, is bounded on the west by Siam;
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on the north by the kingdom of Lanjang and Laos, with part of Kochin-China; on the east by Kochin-China and Chiampa; and on the south by the bays of Cambodia and Siam, or, more distinctly, by the former on the south-east, and by the latter on the south-west, on which side its greatest extent of sea coast lies. As it stretches seven degrees thirty-six minutes from south to north, its greatest length that way is about five hundred and twenty English miles; and its greatest breadth from west to east, including six degrees thirty minutes of longitude, about three hundred and ninety-eight miles.

The land of Cambodia may be compared to a great valley, with a spacious river running through the midst of it, lying between two chains of mountains, which extend from north-west to south-east; separating it on one side from the kingdom of Siam, and on the other from those of Kochin-China and Chiampa: so that it, in a good measure, resembles Egypt, with this difference, that the valley or space between the mountains is not so long as that of Egypt, but is much more extended as to breadth.

The air must needs be very hot, in consequence of its being situated so near the line; and as it is inhabited almost solely near the great river and its branches, it is attended with the inconvenience to which countries over-grown with woods, and uncultivated, are subject, that is, of being much pestered with muskettoes, which are extremely troublesome to the navigation of the river.

The soil, however, in fertility, is equal to most Indian regions, yielding corn, rice, peas, butter, oil, and other provisions, in such plenty, that Spaniards, Persians, Arabs, and Armenians, resort thither to bring them away. It abounds with fruits of various kinds, and drugs, such as bangue, sanders, and opium. The sugar is very good, and
indigo

Indigo is prepared here after an excellent manner. Kalamba, aloes, sapan wood, agala wood, stick-lack, and lack for japanning, besides many physical drugs, are found in Cambodia, with variety of precious stones, such as amethysts, garnets, hyacinths, cornelians, chrysolites, agates, and cats-eyes; not to mention milk-stones and blood-stones, besides a sort of chrystal found in the mountains, which is exceedingly transparent.

Raw silk, and elephants teeth, may be had in this country at reasonable rates; the first for less than a dollar the pound weight, and the largest teeth for fifty or fifty-five dollars each. Gold likewise is among the productions of Cambodia, of twenty-one carats fine. Provisions of flesh and fish are exceeding cheap; a bullock of between four and five hundred pounds weight, may be bought for a Spanish dollar; above one hundred weight of rice for eight-pence. The woods are full of elephants, tigers, bears, lions, rhinoceroses, wild cattle, buffaloes, and deer. The sea abounds with fish, particularly large turtles of a delicious taste, with whose shells and oil the inhabitants drive a considerable trade on the continent. Of a fish, like anchovies, they make a brine or pickle, which the Cochin-Chinese mix with rice. There are but few birds: the most remarkable are spar-hawks, who are at continual war with the fishes; and a bird, as large as a wood-hen, which is of a beautiful green, with a stripe of white at the end of the tail.

In some of the islands on the coast of Cambodia, particularly in Pulo Kondôr, besides apes in prodigious numbers, there are five kinds of lizards, one sort like those in France: the rest are of the size of common serpents. Some of them have wings, and are of the bigness, as well as the colour, of lizards; under the chin they have a purse, which

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swells and falls in breathing. Other lizards are covered with scales, and of a frightful aspect; what is worse, their bite is mortal. Another sort, which is likewise scaly, has hands and feet, armed with claws, as large as those of a boy of fifteen. In Pulo Kondôr are also flying squirrels; rats which have ears like the human; dormice as large as fowls; butterflies with trunks, and a great variety of serpents and insects.

With respect to trees, both the continent and islands abound with the areka, mango, ebony of all sorts, and milk-trees; also bambû, rattan, wild muscadine, almond, and medlar trees; of cotton, papaya, citron, and tamarind trees, there are but few: all the palm trees and aloes are wild; so are the latan and banana trees. One meets also with the squolante, the capillaire, and ananas; besides many beautiful plants and flowers, worth the observation of botanists. There is a tree which affords an oil, called Goudron by Dampier. By steeping the bark of a tree in this oil the inhabitants make torches, which afford a very clear light. Many of the trees are odoriferous, and some yield gums, of which one much resembles benjamin.

The use of betel is not peculiar to the people of this country; nothing is so common throughout the Indies, and bread is not more so in other places of the world. It is a plant which creeps along the ground like peas or hops; and its stalk being weak, it must be supported by a prop, or planted near the tree areka, to which it fixes itself like ivy. Its leaf resembles that of the citron tree, though a little longer; its stalks and fibres are also stronger, and it becomes reddish when dried. Betel thrives best in watery places, such as the banks of the sea, or rivers. There it bears a fruit, like a rat's tail; but produces none in climates too hot or too cold, where the inhabitants must be contented with the leaf,

leaf, which is prepared with the fruit of areka, and a little lime made of oyster shells. An Indian is seldom seen without betel in his mouth. As soon as any one goes into a house on business, or to make a visit, it is brought and presented to the company by way of compliment. When foreign ambassadors are admitted to an audience of the king, they find him commonly reposing on his couch, or seated cross-legged on a carpet on the ground, with an officer in waiting, who holds his betel, which he chews continually, throwing out the husks and saliva, which it produces. The greatest honour he can do them, is to invite them to taste his betel. The Indians say it fastens the gums, preserves the teeth, makes the breath sweet, is good for the stomach, promotes digestion, prevents wind and vomiting, to which they are very subject; and, lastly, prevents the scurvy. Notwithstanding all these real, or imaginary qualities, few Europeans can accustom themselves to it. In many it occasions sickness, others it perfectly intoxicates, but so as not to last long.

The areca, which is used with the leaves of the betel, is taken from a tree nearly resembling the cocoa in height and shape, except that its trunk is smaller, and its leaves shorter: from beneath the leaves there proceeds a long mass, which forms a bunch, or cluster of fruit, like nuts, or apricots; the flowers are intermingled with the fruit: two months after the flowers fall off, the husks, which cover the fruit, begin to open and fall off: then an oblong fruit appears of the bulk of a middling plum, of a whitish and shining colour, its shell becomes firm, compact, and reddish; the pulp contained in it is of a brown cast, bordering on red, and soft and astringent to the taste. The Indians prepare the pulp, or kernels of this fruit, with the

leaves of the betel, dividing a nut into eight or ten parts.

A river, called by some authors Menon, Menan, or Mecon, but usually the river of Cambodia, and of the Laos, and by many reckoned the largest in all the Indies, traverses Cambodia from north-west to south-east, and increases so much in summer, that it overflows the adjacent country like the Nile in Egypt.

The kingdom of Cambodia, though very fertile, is but thinly peopled. Their dress and complexion is much the same as those of the other countries in this peninsula, and they go with their head and feet bare. They do not trade much themselves by sea; but foreigners resort to them for the sake of the merchandize which their country affords, and especially provisions, which are very plentiful and cheap. Their chief commodities are gold, raw silk, ivory, odoriferous woods, and drugs. They have some manufactures, particularly divers sorts of cotton cloths, calicoes, muslins, buckrams, white and painted dimities, and the like. They have carpets also, though not like those that come from Persia, and a sort called bancales, resembling Scotch plaids. They both weave, and work with the needle, rich silk hangings, and coverings for chairs, palankins, and other furniture.

According to captain Hamilton, the Cambodians worship the same gods that are worshipped in Siam. They adore the supreme God, under the name of Tipedah, giving him Praw, Prumb, and Praw-pout for his sons. They hold the transmigration of souls; and that, for the reception of souls after this life, there are twenty-seven heavens, or mansions, and thirteen hells, one above the other, and that most of the heavens are furnished with sensual pleasures; such as delicious food, liquors of various kinds, and beautiful women. Thither they believe

lieve all living creatures, not excepting the small insects, go. Temples and pyramids are very numerous throughout the country; some are built of wood, others with stone, and all well gilded within, as their idols are on the outside. Their priests, consisting of several orders, have much the advantage of the other classes of the natives, who are all slaves.

The king of Cambodia is so despotic, that not only the land, but the effects of his subjects, or rather slaves, fall to him at their deaths; so that the wife and children have nothing to trust to, but what they can conceal, or convey away by stealth: yet here, as in most of the other eastern kingdoms, the meanest persons may have access to the king. The principal officers, as the king's counsellors, the governors of provinces, cities, and towns, and the chief magistrates, are stiled *oknias*, or *okinas*. These are known by a gold box for holding their betel. The officers of the second rank are named *tonimas*, or *tonimnes*, who are allowed only to have silver boxes for their pinang or betel.

Although the coast of Cambodia extends about one hundred and forty leagues along the sea, there are not in that space above five or six ports fit to receive ships; at least Europeans have not discovered more: of these the most considerable are Kupang-soap, and Ponteamas, or Pontiamo. On the south-west side lie a great many islands, especially towards Siam. The capital city, called Lowek, stands on a branch of the river Mecon, about three hundred miles from its mouth; and is inhabited by Japanese, Kochin-Chinese, Malaysans, and Topasses, or Indian Portuguese.

The KINGDOM of CHAMPA.

Between Cambodia and Kochin-China lies the small kingdom of Champa, being in length from south-west to north-east about fourteen English miles, and in breadth about seventy.

The natives are called Loys, and are a very different people from the Cochinchinese, to whom their king at present is tributary. Their forces consist in some gallies, each having on board forty or fifty men, and mounting two small guns. Their arms are muskets, pikes, sabres, and sagays, which they handle very dexterously. There is among them a tribe, called Moys, who inhabit the mountains, and are employed by them in all sorts of drudgery as slaves. A piece of cloth to cover their nakedness is all their dress. A remarkable subordination prevails among the Loys, from the king, the mandarins, and the placemen, to the commonalty. All religions are tolerated, and freely exercised in Champa; but those most prevailing are the Mohammedan and doctrine of Confucius. Nor is idolatry without its votaries, also; some adore animals, others the sun, moon, and stars, or the heavens. One thing extraordinary found here is, that the Mohammedans of this country eat swines flesh, and offer their wives to strangers, excepting their legal one, whom they cannot divorce, without convicting her of incontinence.

The state of Champa within land is very little known to Europeans. The south part of the country is said to produce a little cotton, some indigo, and bad silk. Ships come from China every year, loaded with tea, ordinary silk, china ware, and provisions, for which they take in exchange gold, which is finer than that of China, and a certain sweet scented wood, which grows on this coast,
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in order to burn on the tombs of their parents, and in honour of their images.

The KINGDOM of COCHIN-CHINA.

Cochin-China, i. e. the Western-China, so called by the Portuguese, to distinguish it from the kingdom of Cochin on the Malabar coast, is situated under the torrid zone, and extends, according to some authors, from the 12th to the 18th degree, but, according to others, from the 8th to the 17th degree of north latitude, or about five hundred miles in length; but is much less extensive in its breadth from east to west. It is bounded by Tonquin on the north; by the small kingdom of Champa, or Chiampa, on the south; by the Chinese Ocean on the east; and on the west by the kingdoms of Laos and Cambodia, both which are tributary to it, as well as that of Champa, and some others.

The inundations which happen regularly every year here, as in Siam, and other neighbouring kingdoms, towards the middle of autumn, and continue two whole months, render the land exceedingly fertile, especially in rice, by the great quantity of mud they leave behind.

There is no country under the torrid zone, wherein the four seasons are better distinguished. Though the rivers are not considerable, they are the sources of its plenty. During the months of September, October, and November, they rise every fortnight, overflow all the fields for three days, and render them so fertile by their slime, that they can sow and reap twice a-year. The soil produces not only great quantities of rice, but several sorts of fruits and herbs, pepper, cinnamon, benjoin, silk, cotton, aloes, eagle wood, and others of the same rare and odoriferous nature, besides a

tree, which they stile the incorruptible, it not being liable to rot or corrupt under water; and another that produces chesnuts, larger than those we have from Spain, by sackfuls, some of the bunches containing no less than five hundred chesnuts. In the mountains are also found quarries of several sorts of marble, with mines of gold, silver, and iron. The natives have learned the art of fusing and applying the last to a variety of uses, from the Chinese; but are still ignorant of the art of casting it, especially into cannon, bombs, mortars, and other artillery. Among the rare animals, are rhinoceroses and elephants, of an extraordinary size, and surprising docility. The feet of the male elephants here are said to be full half a yard in diameter, and their teeth between four and five yards in length.

The Cochin-Chinese, lying under the same parallel as the Siamese, are of much the same stature and complexion; their habits, however, are somewhat different. The inhabitants of Cochin-China wear a long gown, which is bound about them with a sash, and the sexes are scarce distinguishable by their garb: the quality usually wear silk; but they never think themselves finer than in English broad cloth, either red or green, and have caps of the same stuff with their gowns. Inferior people and soldiers generally wear cotton cloth, dyed of a dark colour. Poor people go bare headed, except in the rainy seasons, when they wear stiff broad brimmed hats, made of reeds, or palm leaves. They sit cross-legged, after the manner of the Siamese, and other Asiatics, and have couches, or benches, covered with fine mat, round the rooms, where they entertain their friends. The people are excellent mechanics, and very fair dealers, not given to tricking and cheating like the Chinese.

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In most other respects, however, they very much resemble that people.

The country is exceeding populous, containing a great number of open towns, besides villages, which are so numerous, that they seem almost contiguous to one another. Their principal manufacture is that of silk, which they weave into a great variety of stuffs; and which is produced in such plenty, that the sails and cordage of the ships, fishermen's nets, and other such mean implements, are made of it. Pepper, sugar, honey, wax, and an oil, made in large quantities from their land-tortoises, are other branches of their commerce.

Their chief food is rice and pulse, variously dressed and seasoned; and fish, of which they have great plenty and variety. They take up their victuals with iron sticks, as is done in China. Their common drink is a sort of tea which they cultivate among them, but which hath neither the fine taste nor flavour of the Chinese. They have also some strong liquors, brewed or distilled from rice, besides a water distilled from their calambac. Their treats to their visitors are usually the betel, a dish of tea, and some tobacco; to which those of the better sort add perfumes.

The literati here never cut their nails or beards, and affect to wear high caps, in the shape of a mitre. Their chief study is astronomy, or rather astrology, and that merely for the sake of prying into future events: as in the other Indian nations, they look upon eclipses as portending some great calamity.

Their religion is almost the same with that of the Chinese, and was doubtless introduced among them whilst they were under their dominion. The chova or king, and his court, the mandarins, and the generality of the grandees and literati, follow the sect and doctrine of Confucius; while the rest
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of the people follow those of Fo and Lao-kiun; and are wholly given up to the most profound ignorance, and the most stupid idolatries and superstitions. The former have neither temples, priests, nor settled worship; but the latter have temples, and priests or bonzes, as in China. They believe in the immortality of the soul, and its transmigration from one body to the other; and though they are, on that account, very averse to killing or hunting any living creatures, like the generality of the Indians, they make no scruple to offer great numbers of hogs in sacrifice to their idols. They have likewise a notion that some of the souls of men, not being permitted to pass into other bodies, in time degenerate into evil spirits and devils.

The government here is altogether despotic; the king having an absolute power over the lives and fortunes of his subjects, to make or abrogate laws, to make peace or war, and to dispose of all dignities and offices, both civil and military, in the kingdom, without consulting any of his ministers. He governs his provinces by his mandarins; and whatever sentence he passes from his tribunal of justice is immediately executed, whether it be death, amputation of a limb, imprisonment, slavery, or other punishment. False witness and adultery are capital crimes here: for the latter, the woman, as in Tonquin, is trodden to death by an elephant, and her paramour condemned to some more gentle death. Theft is punished with the loss of a finger, for the first and second fact; of two fingers, for the third; and of the head, for the fourth.

The kings of Cochin-China are very rich and opulent, having several princes tributary to them; particularly, those of Thiem, Cambodia, and Chiampa. He has vast quantities of odoriferous wood of various kinds, of gold dust, and all the elephants teeth, which he sells to the foreign traders.

traders. He claims one third of all the rice of his kingdom, and the governors of the provinces are allowed a ninth part of all the rest. Some provinces, instead of rice, furnish him with a certain number of horses, slaves, odoriferous woods, and other products of their land. Over and above these yearly tributes, every man, from the age of eighteen to sixty, is obliged to pay him six crowns, and to work for him eight months a year. Moreover, he is heir to all the princes and nobles of his kingdom; and at their death takes possession of all their land, leaving only their effects to be distributed among their children. If to all these we add the presents he receives from the mandarins, and other officers, with the imposts laid on foreign traders, we may be able to form some gross estimate of his immense yearly revenue.

His standing land forces amount to about thirty thousand, and his naval to upwards of one hundred gallies: his second son has the command of the former, and his eldest of the latter. The common pay of the soldiers and sailors is about six shillings in money, a bushel of rice, and a certain quantity of fish, per month; which, together with their cloathing and accoutrements, is paid them regularly by the king. Their dress makes a very gallant appearance at their reviews; and, against an engagement, every common soldier is cloathed in red, yellow, or green sattin, according to the colour of his regiment. The guards belonging to the king, and the princes of the blood, appear in velvet of divers colours, with their arms glittering with silver and gold; and the generals, and other officers, are, at such times, allowed to have their cloaths embroidered with the same, more or less richly, according to their rank. Nothing can exceed the beauty of their gallies; being all varnished and gilt, and otherwise embellished, with sails and

and masts, after the Indian manner. The outside is varnished with black, the inside with red, and the oars are commonly gilt. Their arms are a musket, a dagger, a bow, and arrows. They all wear the same garb, and of the same colour, viz. white silk trowsers, and hair caps. Neither the army or navy are furnished with either powder or ball; but only with materials for making them, which they must afterwards fabricate for themselves. When any of them are found guilty of revolting, or any other treasonable crime, they are condemned to be tied naked to a post, at the head of all the forces, and every soldier is obliged to come and cut off a piece of his flesh, as long as he hath any left. Notwithstanding all this order and discipline, we must not suppose that they are such adepts in war, or engage their enemies, whether in a siege or battle, with that conduct and regularity that the Europeans do. Pitched battles are seldom or never heard of in this part of the world; their fighting being little else than loose skirmishes, or hasty encounters, between opposite parties, one of which commonly betakes itself to flight after the first onset.

All the officers here, both military and civil, or at least the far greater part of them, are eunuchs, as they are in most other Indian states, and upon the same political account; namely, that they, having no children, the king may inherit their effects, as well as their land.

There are no less, it is said, than sixty good harbours in this kingdom, which occasion the inhabitants to apply themselves much to trade and navigation: that of Faifo is one of the most considerable. This city is inhabited by Chinese and Japanese, who carry on a free trade, under the protection of the prince. It is defended by a fortress, and situated on a navigable river, a little above its mouth. The capital, where the king usually resides,

sides, is called Kehue. Along the coast of Cochin-China are a great number of small islands, to which the natives give the name of Pullos. They are surrounded with such a number of shallows, rocks, and shelves, that shipwrecks are very frequent among them.

The KINGDOM of TONQUIN or TONG-KING.

This is the last country in the farther peninsula of India which remains to be treated of. It is tributary to the Chinese monarchs, as well as Cochin-China, and is commonly called Tun-kin, Tunquin, or Tonquin, by the Europeans. It is bounded on the north and east by the Chinese provinces of Quangsi and Yun-nan; on the west by the two small kingdoms of Law-chiva, which divide it from that of Siam on the south; and on the south-east by Cochin-China, and the gulph of its name, called also the Gulph of Tonquin, because it lies between them both. According to the latest accounts, it is supposed to stretch about three hundred and seventy miles in length, and two hundred and forty where broadest. The gulph, which bounds a part of this kingdom, is of great extent, containing a number of small islands, and receiving into it two large rivers, besides lesser streams.

The climate of Tonquin, though it be just under the tropic, is reckoned so mild and temperate that the whole year appears like a continual spring, without any other material change than that of rain and sunshine, wet and dry season. They have likewise only two winds that blow for a continuance, viz. the north and the south, which commonly blow six months alternately; the former from June or July to January, and the latter from January to July. But the most agreeable season of the whole year begins about September, and ends in March; during

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during which the north wind blows almost without intermission, and renders the climate both healthy and temperate, yet without producing either ice or snow. The rainy season, which is the most unhealthy part of the whole year, seldom begins before the month of April, and lasts only till August. It is during this season, however, that the trees are covered with fruit and verdure, and the plains with plenty of rice, and variety of other products. The soil of Tonquin hath been gradually formed by the mud, which the rivers leave behind, and which makes the land exceeding fruitful, as far as the inundations extend. All the higher grounds are dried up, and burnt by the sun, soon after the rain is over; and though some of their lands are naturally fruitful, yet they are so subject to drought, insects, and other inconveniencies, that they are sometimes deprived of their harvest in the uplands several years, together; and such years are generally succeeded by pestilential distempers. Upon the land which the inundation does not reach, they sometimes sow wheat, and water it, like a garden, by little canals, cut through the fields. The mountains of Tonquin are covered with vast forests of various trees, and filled with elephants, deer, tigers, and other wild beasts. The products, in general, are much the same with those of China, and other parts of India; but the greatest part of their fruit-trees are said to exceed those of all the rest of Asia in flavour, beauty, and the excellency of their fruit, but especially the palm and orange-tree, of the large kind; but those of the small kind, as well as their citrons, are reckoned unwholesome, especially the latter, the juice of which, in some cases, is used instead of aquafortis, for dying of calicoes. The gardens here are well furnished with potatoes, yams, onions, &c. and their orchards with plantains, bananas, mangos, limes, cocoa-nuts, pine-apples,

apples, and other such fruits. The betel, in such vogue all over India, in the leaf of which a slice of areck-nut being wrapped up, is chewed with so much delight, is found here in great plenty; as is also the tree that yields their fine varnish or japan. The elephants of this country are reckoned the largest and nimblest in all Asia. There is a great plenty and variety of fowls here, both wild and tame, with a strange kind of mice, the hunting of which yields a pleasant diversion to the inhabitants, and their flesh a dainty dish. They are about the bigness of a pullet, and have wings a foot and a half long, and commonly make their nests on silbert, pistachio, and other nut-trees, whose fruit is their chief fare, and gives their flesh a fine relish. It is not the cats that make war against them here, but a particular breed of small dogs, and which drive them up the next tree they meet with, which they climb with great swiftness, and, fastening their claws on the branches, hang all day long upon them, with their heads downwards: they have moreover seven claws on each wing, by which they cling so fast, that when shot dead, they continue still fixed to the bough. These creatures are preferred to any fowl, even by the Portuguese.

With respect to diet, the natives eat very sparingly of flesh, contenting themselves with their boiled rice, herbs, roots, dried fish, and pickled eggs, except on solemn occasions, as festivals, weddings, burials, or anniversaries, when they commonly indulge themselves, as far as their circumstances will allow, in great variety of flesh and fowl; among which buffaloes, horses, goats, dogs, rabbits, rats, locusts, geese, ducks, wild and tame, frogs, tortoises, crabs, and other fish, small and great, make up the most considerable part of the feast; and fruit, in great plenty and variety, the conclusion of it. They are likewise fond of pork,

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cut into slices and roasted altogether; but often chuse to eat it raw, only minced and seasoned, much after the same manner as our sausages are. They singe their oxen, as we do our hogs; and esteem a raw beef stake, soaked three or four hours in vinegar, a dainty morsel. If an elephant die a natural death, the flesh of it is commonly given to the poor, except the snout or proboscis, which is esteemed a piece fit to be presented to some great person. Among a variety of sauces which they use with their meat, one of the most common and admired is the ballachawn, which is made of fish, shrimps, prawns, &c. soaked in salt-water, until reduced to a pulp. The liquor, which is afterwards drawn from it, is called newchmum, and both these are used as a sauce by natives and Europeans; and even the poor people will mix the ballachawn with their boiled rice to give it a haut gout, rank and disagreeable enough to those who are not accustomed to it, but which becomes pleasant by use. Whatever is brought to their tables is dressed and served with the greatest niceness: even their tables and vessels, as well as victuals, are perfumed. They use neither knives, forks, nor table-linen, but eat after the Chinese manner, each person at a separate table, and handle their sticks with the same dexterity; but observe, especially among the better sort, a great decorum and profound silence all the time; insomuch that it is looked upon as an affront, or at least a breach of good manners, to speak a word until the repast is over. Their custom is to eat four times a day, as every where else in India.

They have two kinds of tea here; one, which is called chia-bang or chaw-bang, and is their common drink, is a decoction of the leaves, and the other, which is called chaw-way, and is much pleasanter

fanter than the former, of the flowers of a certain plant.

The Tonquinese are generally of a tawny colour, yet not so deep as most other Indians. Their faces are oval, and mostly flattish, yet graceful. Their hair is black, long, and lank; and they affect, both men and women, to have their teeth as black as possible, that they may not resemble the elephant's and dog's in whiteness, which they look upon as the greatest deformity.

The principal manufacture of Tonquin is that of silks, such as pelongs, soosees, hawkins, peniascoes, and gauze: the pelongs and gauze are sometimes plain, and sometimes flowered. They make also several other sorts of silks; but these are chiefly bought up by the English and Dutch. The lacquered ware is another manufacture in this kingdom, and esteemed the best in the world, next to that of China and Japan; and the difference between the one and the other, is not so much in the paint and varnish as in the wood, which is much better in Japan than here.

The lacquer-houses are looked upon to be very unwholesome, from a poisonous quality which is said to be in the lacquer, making the workmen break out in great blotches and boils. From this country are brought lignum aloes, turpentine, musk, rhubarb, and several other drugs.

Though Tonquin is full of silk, they seldom apply themselves to work it, until the shipping arrives; the people being so miserably poor, by reason of their laziness, their itch for gaming, and the oppression of the great lords, to whom the lands belong, and whose vassals they are; that they have not money enough to purchase materials; and therefore foreign merchants are obliged to advance them money, and wait several months, until their goods are wrought. So great, it is said, is the itch

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of gaming among all ranks, that when once money, goods, and their very cloaths are lost, they will stake even their wives and children.

All here, except the king, literati, and grandees, who wear a kind of sandals, go barefoot; though one would be apt to wonder, especially as the country is somewhat sandy, how they could endure the excessive heat of the ground: but we shall see, in the sequel, in many kingdoms under a hotter sun, and in more rocky countries, as in the empire of Abyssinia, Lower Ethiopia, and other parts of Africa, the very same custom is observed, without the least inconvenience to the natives, though very painful to strangers, not used to it.

Tonquin had been heretofore subject to the vast empire of China, when a famous robber, named Din, put himself at the head of a body of men of his own profession, whom he inspired with the resolution of taking up arms, and throwing off the yoke of servitude. He succeeded; and those whom he had engaged in the revolt, out of gratitude, placed the crown upon his head. This revolution, which the Tonquinese had flattered themselves would have been productive of happiness and tranquillity, proved a source of the most cruel intestine wars, still more pernicious than their former subjection to the Chinese emperors. For several centuries after their revolt, they were almost continually in arms, in support of the different factions which ambition and jealousy had raised up among them; and the families on the throne have been already six times changed. The issue of the last civil war was a treaty, by which the competitor of king Le, less desirous of the title of sovereign than of real power and authority, left him all the external splendor of a monarch, on condition that he should have the absolute command of the armies, with the greatest part of the revenues of the kingdom;

dom; and that his descendants should succeed to the same privileges. By virtue of this agreement, there are two sorts of kings: he who receives all the honours of royalty is called the Bua, and the Chouah has all its advantages. The bua, sensible of the diminution of his power, is seldom seen out of his palace. He is taken up almost every day in giving audience to his subjects, hearing their complaints, and determining their private differences, which is the utmost extent of his power; for he can set forth no act or edict, without the consent of the chouah. The princes, his sons, partake of his servitude: they never go out of the palace but four times a-year, and that only six days a time; and then they are attended by officers, whom the chouah appoints for them. In the first of those six days of liberty they visit the temples, the two following they take the diversion of hunting, and during the three last they sail upon the river, in gallies magnificently adorned. The right of primogeniture does not regulate the succession to the crown; the will of the father decides it in favour of him whom he loves or esteems most. As soon as he is declared, the chouah, followed by his principal officers, the counsellors of state, and the eunuchs, do him homage, and take an oath to place him on the throne after his father's death.

The pomp and magnificence of the ceremonies observed at the king's funeral are very extraordinary. During the sixty-five days that follow his decease he is served as if still alive, and provisions are distributed among the bonzes and poor. The whole nation puts on mourning, and every one wears it according to his rank; the mandarins for three years, the king's household nine months, the noblesse six, and the people three. During these three years no rejoicings are allowed, except at the coronation of the succeeding prince. The custom

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is to carry the body of the dead king into the deserts lying beyond Bodego, which stands two days journey from Keco, the capital of the kingdom; but as the king and all the court go thither on foot, it takes them up fifteen or sixteen days. All the road is covered with stuff of a violet colour, and at every quarter of a league there are places for refreshment. The chouah takes care also that there shall be lodgings for every day. In the midst of an immense and magnificent retinue of officers, horses, and elephants, is the chariot which carries the king's coffin, drawn by eight horses, trained for that purpose. After the corpse comes to Bodego, it is put into a galley, and attended only by the six principal eunuchs of the court, who inter it in a remote place, after having bound themselves by oath never to reveal it. This secrecy is perhaps an article of religion, or a precaution, to prevent the treasures that are buried with him from being carried off, which they imagine he may have occasion for in the other world. It is said that the princes and princesses order themselves to be buried near him, out of a motive of gratitude, and that they may continue to render him their services.

After this funeral ceremony comes on the coronation of the new king, which diffuses pleasures and diversions over the city of Keco, and the country about. He is carried upon an elephant into the great court of the palace, which is covered with rich tapestries in form of a tent; and there he receives the oath of fidelity from the great men of the kingdom, to whom he makes a present of several cakes of gold, and small bars of silver, the only money used in this kingdom. Afterwards a large camp is erected, in the midst of a vast plain, along the river Chale. The king goes thither, with all the officers of his household, and a great part of the army; and there receives the oaths of the deputies

deputies of his kingdom, and of the people. One half of the month passes away in rejoicings; every day is distinguished by the diversity of festivals, and the generosity of the prince: even the darkness of the night does not put a stop to them; for then the amusements of various scenes of fireworks charm the senses, which are said to be infinitely finer and more curious than those we have in Europe.

This particular species of ingenuity, as well as many others, are a consequence of the emulation which the kings of Tonquin, like those of China, have encouraged among their subjects. With a view to improve the arts and sciences, nobility, with suitable revenues, is the reward of those who excel in the knowledge of the laws, mathematics, astronomy, and natural philosophy. Several days in the year are set apart for the examination of those who present themselves, and sometimes there are near three thousand candidates. The king honours this ceremony with his presence: he confers nobility on those who have given satisfaction to the questions of the mandarins: he orders a robe of violet-sattin to be given them; and appoints the cities and villages which are to produce the revenues he is pleased to assign them.

All the study of the physicians here is to know the virtues of simples, and to apply them for the cure of different distempers: they pretend to infallible remedies for several diseases, thought to be incurable in Europe: they make use of tea, which is brought from China and Japan, for pains in the head, the stone, and cholic.

The language of the Tonquinese, like the vulgar Chinese or Fokyan dialect, consists of a vast multitude of monosyllables, whose significations are distinguished by the various tones or accents with which they are pronounced. They write not only

in the same manner, viz. by columns, but with the same instruments, and with paper made of silk or the barks of trees, as in China: their characters also seem to be the same.

The Tonquinese are very ready and expert in mechanic arts, especially in the silk and cotton manufactures, and japanning. They have also acquired some skill in working metals; and can even cast guns and other artillery, fabricate fire and other arms, with variety of other ingenious tools and utensils of metal.

The trade of this country is carried on almost entirely in foreign bottoms. The commodities exported from hence, besides those mentioned above, are saltpetre, sulphur, broad-cloths and other woollen stuffs, spices, lead, guns, and cash. We do not find that they have any coin of their own, but make use of that which is brought hither by strangers, together with the small copper coin which they have from China. The Dutch merchants contract for temporary wives here, whom they make their factors, to buy up silk and other goods in their absence, and employ the poor manufacturers, when they work cheapest. Many of the Dutch raise estates by the traffic of their female factors, who are observed to be very faithful, and are allowed such profits that they raise fortunes themselves, and become matches for the greatest lords in the country, when their Dutch husbands have left off trading thither.

The mandarins and officers of state in the court of Tonquin are generally eunuchs, who keep, however, great numbers of young girls to play with, and will frequently recommend them to the Europeans who trade thither, in hopes of having children by them.

The people of Tonquin are Pagans, and, among other animals, worship the elephant and horse; and no people are more superstitious. They are great

great pretenders to astrology and the black art, and observers of times and seasons, of lucky and unlucky days, as they give a name to every hour of the day; calling one the Lion, another the Tiger, the third a Horse, &c. and the beast which denominates the hour any person happens to be born in is always avoided, under an apprehension that that beast will some time prove fatal to them. The meeting a woman also, in their first going out in a morning, is reckoned ominous: they will return back on such an occasion, and not stir out for several hours.

They are extremely solicitous to procure to themselves, whether poor or rich, the best coffins that their circumstances will allow; and will, at any rate, make use of them, ten, twenty, or more years before-hand, and preserve them in their houses, as the most valuable part of their furniture. A corpse is commonly attired with the best garments the person wore when alive: that of a man has seven, and that of a woman nine, suits of them, upon one another. They put some small pieces of gold or silver, or even some small pearls or pearl-seed, in the mouths of the rich; and in those of the poorer sort, bits of copper, brass, bugles, or other trinkets, which they think will be of service to them in the other world, and prevent them troubling the living with their complaints. It is likewise, with the same view, that they have stated times to visit their graves, and offer variety of victuals, perfumes, pieces of gilt paper, and other such presents, of which the souls, they think, come and take as much as they want.

At all kinds of public festivals, which are frequent enough in this kingdom, the nobles are very fond of cock-fighting, a diversion much in vogue at court, in which they commonly bet very high; and great sums are won and lost.

According to the accounts of the popish missionaries, they had made no fewer than eighty thousand converts in this kingdom, from the year 1620 to 1639. This surprizing success proved at length their ruin; for, after several dreadful persecutions, an edict was at last issued by the king and council, anno 1721, by which the Christian religion was utterly proscribed; the missionaries, with their catechists and the most considerable of their converts, imprisoned and put to sundry tortures, and even death; others condemned to attend the elephants, a slavery worse than that of the galleys; their churches were all demolished, or turned to profane uses; the profession of Christianity was forbidden, under the severest penalties; and all the frontiers and avenues ordered to be diligently guarded by the soldiery, to prevent any more European preachers from ever entering the Tonquinese dominions. All which was so punctually executed, and such care hath been since taken to examine all strangers, and seize on all suspicious persons, and to convey them under a strong guard to the mandarins of the provinces, and thence to the court, that no Jesuit or other missionary can attempt, under any disguise or pretence, to get admittance into the kingdom.

Among the laws of this country, there is one in particular that is very laudable, and deserves to be mentioned; namely, that which forbids, under severe penalties, the exposing or drowning of their infants, an inhuman custom, which has been practised with impunity in China from time immemorial.

Every subject in Tonquin, besides the grandees and literati, above the age of eighteen, is obliged to pay the chouan a kind of land-tax, greater or less, according to his circumstances, and the fertility of his lands. Over and above this they are bound to an yearly service, which consists in mend-

ing the highways, repairing the ramparts of towns and fortresses, the royal palaces, and other public structures; even tradesmen and artificers are obliged to bear their share in this service, which lasts six months in the year, either in person, or hiring a substitute, and all without any other salary than a bare maintenance, and sometimes even without that; it being in the chouah's option either to grant or refuse it to them.

The kingdom of Tonquin is divided into eight provinces, or chief cantons, watered by several rivers, of which the principal is called Song-koy.

Of the towns the most considerable are, Cachao, Chaco, Chico or Keco, Domea, and Heau. Cachao, the capital, and residence of the chouah, stands in the heart of the kingdom, on the river Song-koy, under the 20th degree of north latitude, at about eighty leagues distance from the sea. The town is large and populous; but, except the palace royal and the arsenal, hath little worth notice. The former is more a vast, than a superb structure; but the arsenal is a large and noble building, and well furnished with warlike stores and artillery. The house belonging to the English is situated on the north-side of the city, fronting the river. It is a handsome, low built house, with a spacious dining-room in the centre, and on each side are the apartments of the merchants, factors, and servants. At each end of the building are smaller houses for other uses, as store-houses, kitchen, &c. Adjoining to it, on the south side, is the Danish factory, which is neither so large nor so handsome.

Domea is a large scattered town, or rather village, situated on the right shore of the river of its name, which is a branch of the Song-koy, not far from its mouth. At the farther end of the Gulph of Tonquin there is a number of islands, the most considerable of which is that called by the Dutch,

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The Isle of Robbers, where the Tonquinese have settled a custom-house, which brings in about a million of rix-dollars.

A considerable variation is observed in the tides on the Tonquinese coasts from those of Europe, the former ebbing and flowing but once in twenty-four hours. During two of the moon's quarters, the tide may be perceived to rise for the space of twelve hours, but can hardly be observed during the other two quarters. In the spring-tides, which last fourteen days, the waters begin to rise at the rising of the moon; whereas, in the low-tides, which continue the same number of days, the tide begins not till that planet has got below the horizon. Whilst it is passing through the six northern signs, the tides are observed to vary very much, and to rise sometimes very high, and sometimes to be very low; but when it has got once into the southern part of the zodiac, they are found to be more even and regular.

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HINDOSTAN.

SITUATION, EXTENT, BOUNDARIES, &c.

HINDOSTAN, or the empire of the Great Mogul, or Mogol, is bounded on the north by Great and Little Tibet; on the east by Tibet, and the Farther Peninsula of the Indies; on the south by the Hither Peninsula, part of the Indian Sea, and Bay of Bengal; and on the west by Persia. It is situated between the 84th and 102d degrees of longitude, and between the 21st and 36th degrees of latitude; being in length about one thousand two hundred and four miles, and in breadth nine hundred and sixty, though in some parts not near so much.

Towards the north Hindostan is very cold and barren, but towards the south very hot and fertile in corn, rice, fruits, and other vegetables. The

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northern provinces are very mountainous and sandy, while the southern are, for the most part, a very level country, and well watered with several rivers.

The most remarkable mountains are those which surround it on three sides. Those on the west, separating it from Persia, called, in general, Soleyman Kuh, or the mountains of Soleyman, are of a vast height, as well as breadth, and are only passable in certain places, through which roads have been made for the sake of commerce. The chief are those which lead to Kabul, Gazna, and Kandahar. This great chain of mountains is inhabited by different nations, the principal of whom are the Afghans, or Patans, and the Baluches, who have extended themselves on the side of India, as well as Persia. The mountains on the north are called Nagrakut, Hima, or Mûs Tâg, which has an affinity with Imaüs, and by other names, which are given also in common to the mountains on each side, separating Hindostan from Tibet. The very prospect of these mountains is frightful, being nothing but hideous precipices, perpetually covered with snow, and not to be crossed without the greatest danger and difficulty.

The most remarkable rivers of Hindostan are the Indus and Ganges. The former is called by the Orientals Send, Sind, or Sindi. It rises in the mountains to the north, or north-east, of Hindostan, whence, after a long course, first to the south and then to the south-west, it falls into the Persian sea, below Lowre Bander, by several mouths. In its course it receives several other large rivers, as the Nilâh, Jamal, Behat, and Lakka.

The Ganges, called in the Indies Ganga, rises in the kingdom of Tibet, entering Hindostan about the 30th degree of latitude; it runs first south-eastward by the cities of Bekâner, Minapor, Halabas, Benâres,

Benâres, and Patna, to Rajah Mahl, where it divides into two branches. The eastern having passed by Dākka, the capital of Bengal, enters the Gulph of that name about Chatigan. The western descending by Koffum-Bazar, and Hughley, falls into the Gulph below Shandernagor, towards Pipeli.

Many of the Jews and antient Christians believed this river to be the Pison, one of the four mentioned in scripture, as the boundaries of the terrestrial Paradise. The Indians retain the greatest reverence for its waters, going in crouds from the remotest parts of the country to wash in them, from a persuasion that they deface all the spots of sin. The reason of this is, because they imagine this river does not takes its source from the bosom of the earth, but descends from heaven into the Paradise of Devendre, and from thence into Hindostan. Nothing is more childish than the fables of the bramins on this subject, yet the people swallow them all. The mögul, and prince of Golconda, drink no other water than that of the Ganges: foreigners, on the contrary, pretend, that it is very unwholesome, and that it cannot be safely drank, till it is first boiled. There are a great number of superb pagodas on the banks of the Ganges, which are immensely rich. At certain festivals, there has been sometimes a concourse of one hundred thousand people who came to bathe in it. But what principally distinguishes this river, besides its greatness and rapidity, is the gold it brings down in its sands, and throws on its banks, and the precious stones and pearls it produces, not only in itself, but in the Gulph of Bengal, into which it discharges its waters, and which abound therewith. The Chun or Jemma, the Guderasu, the Perfilis, Lakia, and several other rivers, discharge themselves into it during its course.

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The weather and seasons are, for the general, very regular in this spacious country; the winds blowing constantly, for six months, from the south, and six from the north, with very little variation. The months of April, May, and the beginning of June, till the rains fall, are so extremely hot, that the reflexion from the ground is apt to blister one's face; and, but for the breeze, or small gale of wind, which blows every day, there would be no living in that country for people bred in northern climates; for, excepting in the rainy season, the coldest day is hotter there at noon, than the hottest day in England: however, very surprising changes of heat and cold sometimes happen within a few hours; so that a stifling hot day is succeeded by a night cold enough to produce a thin ice on the water; and that night by a noon as scorching as the preceding. Sometimes in the dry season, before the rains, the winds blow with such extreme violence, that they carry vast quantities of dust and sand into the air, which appear black, like clouds charged with rain; but fall down in dry showers, filling the eyes, ears, and nostrils of those among whom they descend, and penetrate every chest, cabinet, or cupboard, in the houses or tents, by the keyhole or crevices.

From Surat to Agra, and beyond, it seldom or never rains, excepting in one season of the year; that is, from the middle of June to the middle of September. They generally begin and end with most furious storms of thunder and lightning. During these three months it rains usually every day, and sometimes for a week together without intermission: by this means the land is enriched, like Egypt by the Nile. Although the land looks before like the barren sands of the Arabian deserts; yet, in a few days after those showers begin to fall, the surface appears covered with verdure. When
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the rainy season is over, the sky becomes perfectly serene again, and scarce one cloud appears all the nine months: however after, a refreshing dew falls every night, during that dry interval, which cools the air, and cherishes the earth.

The produce of Hindostan is very rich in every kind, whether it be fossil, vegetable, or animal. Besides other precious stones found in it, there is a diamond mine at the town of Soumelpûr, in Bengal. Quarries of Theban stone are so plentiful in the mogul's empire, that there are both mosques and pagods built entirely of it. Some travellers tell us, there are mines of lead, iron, and copper, and even silver; but those of the last, if there be any, need not be opened, since the bullion of all nations is sunk in this empire, which will take nothing else in exchange for her commodities, and prohibits the exporting it again. They till the ground here with oxen and foot-ploughs, sowing in May and the beginning of June, that all may be over before the rains, and reaping in November and December, which with them is the most temperate months in the year. The land is no where enclosed, excepting a little near towns and villages. The grass is never mowed to make hay, but cut off the ground, either green or withered, as they have occasion to use it. Wheat, rice, barley, and other grain, grow here in plenty, and are very good. The country abounds no less in fruits, as pomegranates, citrons, dates, grapes, almonds, cocoa-nuts, plums, those especially called mirabolans; plantanes, which in shape resemble a slender cucumber, and in taste excel a Norwich pear; mangos, an excellent fruit, resembling an apricot, but larger; ananas, which are like our pine-apples, and in taste seem a compound of straw-berries, claret, rose-water, and sugar; lemons and oranges, but not so good as in other countries; very good water-

water-melons and musk-melons, and variety of pears and apples in the northern parts.

Besides the woods and groves, which adorn the country, you find trees scattered over it, but none of the kinds known in England. Some bear leaves as broad as bucklers, and those of others are small, and divided like the leaves of fern: of this kind is the tamarind tree, whose fruit grows in a cod resembling that of beans. That which Europeans call the banian, or wax tree, grows to such a height, and so wide, that some hundreds of men may shade themselves under it in any season, as the trees in the southern parts of India never shed their leaves: but the valuable trees are the cotton and mulberry, on account of the wealth they bring the natives from the manufactures of callicoes and silks. There are many other kinds of fruit trees peculiar to the country. They plant abundance of sugar-canes here, as well as tobacco; but the latter is not so rich and strong as that of America, for want of knowing how to cure and order it.

Hindustan affords also plenty of ginger, together with carrots, potatoes, onions, garlick, and other roots known to us, besides small roots and herbs for sallads; but their flowers, though beautiful to look at, have no scent, excepting roses, and some few other kinds.

There is a great variety of animals in this country, both wild and tame; of the former are elephants, rhinoceroses, lions, tigers, leopards, wolves, jackals, and the like. The jackals dig up and eat dead bodies, and make a hideous noise in the night. The rhinoceros is not common in the mogul's empire, and has only one horn just over the nose, whence it has its name; but elephants are very numerous, some twelve, fourteen, or fifteen feet high. They are not without joints, as some have fabled, for they can lie down, and rise at pleasure. They walk

walk slow, at most three miles an hour; are very sure footed, and exceeding tractable, as well as sensible. The stroke of his trunk, or proboscis, will break the bones of a horse or camel, and even kill him outright. With it the elephant can likewise pull up great trees by the roots, and at the command of his rider, who sits on his neck, take up dirt, dust, or kennel water, and dash in the face of any body.

There is plenty of venison, and game of several kinds, as red deer, fallow deer, elks, antelopes, kids, hares, and such like. None of these are imparked, but all in common, and may be any bodies, who will be at the pains to take them. Among the wild animals also may be reckoned the musk cat, apes, and monkies. The former is about the size of a hare, and the musk is contained in a kind of bladder, or purse, under the belly. The woods and groves are full of the latter.

Hindostan affords variety of beasts for carriage, as camels, dromedaries, mules, asses, horses, oxen, and buffaloes. Most of the horses are white, and many curiously dappled, pied, and spotted all over. The flesh of the oxen is very sweet and tender. Being very tame, many use them as they do horses to ride on. Instead of a bit, they put one or two small strings through the gristle of the nostrils, and fastening the ends to a rope, use it instead of a bridle, which is held up by a bunch of grisly flesh, which he has on the fore-part of his back. They saddle him as they do a horse, and, if spurred a little, will go as fast. These are generally made use of all over the Indies, and with them only are drawn waggons, coaches, and chariots. Some of these oxen will travel fifteen leagues in a day. They are of two sorts, one six feet high, which are rare; another called dwarfs, which are only three. In some places, where the roads are stony, they shoe

their oxen, when they are to travel far. The buffalo's skin makes excellent buff, and the female yields very good milk; but their flesh is neither so palatable nor wholesome as beef. The sheep of Hindostan have large heavy tails, and their flesh is very good, but their wool coarse.

This country is much infested with reptiles and insects, some of a noxious kind; as scorpions, snakes, and rats; but the lizards, which are of a green colour, are not hurtful. The sting of the scorpion, which resembles a crayfish, and frequently creeps into houses, is very painful, and even mortal, if the patient has not some present remedy, such as the oil of scorpions, which is a sure and sudden cure.

Snakes and serpents, we are told, are sometimes used to dispatch criminals, especially such as have been guilty of some atrocious crime, that kind of death being attended with the most grievous torture.

The rats here are very large and bold; they will sometimes attack the fingers, toes, ears, noses, and other parts of the body of those in bed.

The most troublesome insects in this hot country are flies, musketoes, and chinchies, or bugs, the first by day, and the others in the night, when they offend no less by their stench than their bite.

Hindostan breeds plenty of peacocks, partridges, quails, geese, ducks, pullets, pigeons, doves, and variety of other good fowls; but there are no capons here, besides the human. There is a sort of hens, whose skin is perfectly black, but the flesh very white and delicious, and the pigeons are all over green. The Indians are very dexterous at catching water-fowl; for swimming after them, with a pot on their head, covered with feathers, they pull those they come up with under water by the feet.

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There are two kinds of bats in this country, one like those in Europe, the other of a singular make; for it has a body as big as that of a duck, with the head and ears of a cat, a snout like that of a great rat, ears pricked up, wings almost two feet long, and seven or eight inches broad, with four legs or arms, terminating in five fingers, much like the human, only instead of nails they have claws. These bats have no tails, but under the wings appear two teats, as big as the ends of one's little finger.

Among the birds which frequent the woods, there is a species less than wrens, which delight the ear no less with the variety of their notes, than the eye with their beauty. Their nests hang like purse nets from slender twigs, at the extremity of the boughs, out of the reach of the smallest monkeys.

Not only flesh but fish are very cheap all over India, which is owing, in a great measure, to the Hindûs not eating animal food. Of the rivers, however, many are infested with crocodiles.

The several sorts of INHABITANTS of HINDOSTAN, their PERSONS, DRESS, RELIGION, &c.

Hindostan is inhabited by several different kinds of people, as the Hindûs, the Pâtans or Afghans, the Baluchis, the Parsis, and the Mogols or Tartars, besides foreigners, especially Jews and Christians of various sects.

The Hindûs are the antient inhabitants, and though subject to the Mogols, are, at least, some hundreds to one, compared with all the rest.

The Parsis are the descendants of the antient Persians, who worshipped the fire. These fled from India to avoid the persecution of the Mohammedans, and are settled on the western Peninsula, chiefly about Surat.

The Patans, or Afghans, for they seem to be the same people under different names, are those from whom the Mogols conquered Hindostan. They are still very numerous, chiefly in the mountains and north-west parts, towards Kabul, Ghazna, and Khandahar, from whence, in all probability, they originally came. They are a fierce and war-like people, and have a great aversion to the Mogols for having dispossessed them of their territories.

The Baluchis, a barbarous people, and much given to rapine, possess several parts of Hindostan to the west of the Indus, particularly the province of Hajakhân. Both they and the Afghans also possess several parts of Persia.

The Mogols, or Jagatays, are the present lords of Hindostan, where they reign over the rest, for the most part, with an absolute sway.

Of these several nations, the Hindûs and Parfis are Pagan; but excel all the rest in modest deportment, and the practice of virtue. The Patans, Baluchis, and Mogols, are Mohammedans, and the first and last pretty strict observers of the law and the rules of justice, at least among themselves.

It is rare to see a crooked or deformed person, an idiot or natural fool in Hindostan. As to the complexion of the natives, they are of a deep tawny or olive colour; their hair jet black, but not curled. They like not people who are very white or fair, because that is the colour of lepers, who are common in those parts.

Most of the Mohammedans, except their priests and antient men, keep their chins constantly shaven, but let the hair on their upper lip grow very long. They shave their heads all over, leaving only a lock on the crown; by which they expect to be drawn up to heaven by their prophet Mohammed. Instead of hats or bonnets, they wear a kind of turban,

turban, consisting of a piece of narrow callico, wound several times about the head. The inhabitants, in general, are very civil and courteous, as well to strangers as one another. They salute by bowing the head, or their body, laying the right hand on their breast, and uttering compliments as they pass. The meaner people salute their superiors in a very submissive manner, either by putting their right hand to the ground, and then laying it on their head; or else by falling on their knees, and then bowing their head to the earth. In their more familiar salutations, they take each other by the chin, or beard, and cry Bâba, father, or Bij, brother.

The dress of the inhabitants of Hindostan is all the same in great and small, rich and poor, differing only in cost; for they never alter their fashions. Their upper-coats to the waist fit close to their bodies, whence they hang loose a little below their knees. Under this out-coat, they usually wear another slight one of the same cloth, but shorter, in the nature of a vest. Some of the richer sort in the cooler parts of the day, slip on loose coats over the other, made of quilted silk, or callico, or else of English scarlet cloth, for that is the colour they most affect. Under their coats they wear a sort of trowsers, which fall down to their ankles, and ruffle on the small of their legs: for their feet are always bare in their shoes, but as clean as their hands. They have girdles, made of a long piece of cloth, which go twice at least about them, the ends hanging down.

The dress of the Mohammedan women differs but little from that of the men, only they bind their hair with long fillets, which hang down behind, and wear on their heads mantles or veils of callico; all round their ears they wear small pendants made of thin and narrow pieces of gold or silver, brass or

iron, according to the quality of the person. The lower part of their left nostril is also pierced for putting in rings of those metals, at pleasure; the ends of their gold rings meeting in a pearl, drilled for that purpose. Some of the better sort wear great hollow rings of gold enamelled, silver, or brass, upon their wrists, and the small of their legs, two or three on each limb, which makes a tinkling when they move.

The Mohammedans are very temperate in their diet. They stew all their flesh, cut into slices or small pieces, putting to it onions, herbs, roots, green ginger, and other spices, with some butter, which makes a mess exceeding palatable; but their common dish is rice, which they boil, and season with ginger, pepper, and butter. Sometimes they make pillaw, by boiling pieces of venison, mutton, or fowls, in their rice.

Their butter is very good, being cream-beaten to a kind of thick oil; and they have cheese, made of the milk of cows, goats, sheep, and buffaloes. Their bread, both of wheat and other grain, is baked on small round iron hearths, or plates, in the form of oaten cakes.

The common drink, both of the natives and strangers in Hindostan, is water, which is found to agree better with their bodies, than any other liquid. There is a liquor called toddi, drawn from a tree by making incisions in the branches, which is pleasant and wholesome, if drank soon after it is extracted. A liquor distilled from sugar, and the spicy rind of a tree called jagra, by the Indians stiled raak or arak, is also used, but in no great quantity. Although there are excellent grapes, the Mohammedans make no wine, nor drink any, such at least as are strict observers of their religion, but use coffee instead of it. They chew also the leaf of a shrub, called betel or pawne,
together

together with a hard nut, shaped like a nutmeg, and a little pure lime mixed with the leaves.

The Mohammedans in this country are married by the mullah or priest, with much the same ceremonies as elsewhere. After making a procession thro' the principal parts of the city with music, the man, with his relations and friends, on horseback, and the bride, with her women, in covered coaches, they return to the house of the married couple, where they are entertained. Although the Mohammedans are allowed four wives, very few, and those only of the richer sort, take more than one. They are so jealous that they will not suffer either father or brother to speak to their wives, unless in their presence. Adultery and fornication are reckoned so criminal, that rather than the offender shall escape punishment, their own brother will not scruple to take away their lives; for which barbarity, instead of being called to account, they will be commended. Great men have eunuchs to guard their women. Common prostitutes are tolerated here: but they must be licensed, before they are at liberty to open a house.

The women are exceeding happy in this part of the world in having easy labours; for it is common to see them one day riding big with child, and the next day riding again with the infants in their arms. The children of the poorer sort go naked several years, only now and then their mother's cover them with a slight callico mantle.

The Mohammedans bury not in their mosques or churches, but in some open place out of town.

Their mourning over the deceased is immoderate, especially at their graves; when they often ask the party, as if living, Why he would die, since he had such loving wives and friends, and other comforts in this life. The men of the greatest quality often provide fair sepulchres for themselves and friends. There are also many handsome monu-

ments erected in memory of such as they esteem pirs, or saints ; which are much resorted to by devout people, having lamps continually burning in them, with votaries, who have salaries to attend them. The Mohammedans bestow not so much cost on any sort of structures as on sepulchres.

The common language of the empire, called the Hindûstân, has a great affinity with the Persian and Arabic, but more smooth, and very significant and concise. Its characters are different from those of the above languages, and written from the left hand to the right, like the European. All the learning of the moguls consists in reading and writing ; however, the people themselves are men of very strong reason, and will speak off hand, on any subject, exceeding well. Their chief study is astrology, with the belief of which the generality are strangely infatuated ; the great mogul himself undertaking nothing of any moment, without consulting his astrologers.

The religion of the Moguls, Afghans, and Patans, is the Mohammedan, of the Sunni sect, such as the Turks are of, who hold Abubekr for the true successor of Mohammed, in opposition to the Shiya, who acknowledge Ali in that quality, as the Persians do. As to the number of the Mohammedans, compared with the Pagans, there are, at least, an hundred, if not several hundreds, of the latter, to one of the former. Both Mohammedans and Pagans here are so strict in the practice of their religion, that they will rather die than eat or drink any thing that their law forbids ; and what they do, of either kind, is for the most part merely to support nature. The Mohammedans here, as elsewhere, are very charitable, building inns in towns, and making wells and cisterns for the public use : some of them even keep servants on the highways,

with

with water in great skins, carried by buffaloes, to refresh passengers and their beasts, at free cost.

The Mohammedan dervishes, or monks, spend their lives in solitude and contemplation, retiring to the tops of hills, shaded with trees, whence they never afterwards stir. They never cease crying out, "God Almighty look upon me; I love not the world, but thee, and do all this for thy sake." Cloaths and victuals are sent them; for, after their retirement, they will sooner die than go out of their cells, letting their hair and nails grow to their full extent.

Another sort of penitents, called fakîrs, practise great austerities, wearing nothing but what is sufficient to cover their nakedness, begging for their subsistence, lying in the ashes all night, and often wearing iron fetters on their legs, so heavy that they can scarce move with them; yet, covered with a blue mantle, which is the mourning colour, walk many miles, as fast as they can, barefoot, on the scorching ground, in pilgrimage to the tombs of their saints. Sometimes they take intoxicating drugs, which make them talk wildly; and that draws the common people about them, who mistake such jargon for prophecy.

There are several sorts of fakîrs, which are said to make no fewer than eight hundred thousand altogether, besides twelve millions of idolatrous mendicants or penitents, called joghis, who are all vagabonds and lazy drones, imposing on the credulous multitude by a false zeal, and a nonsensical jargon, which passes on them for oracles. One sort of these fakîrs marry; and some have three or four wives, thinking they do God great service, in begetting many children to be followers of his law, as they account the koran. All religions are tolerated in Hindostan, and the people treat the clergy of all persuasions with much respect.

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As to the Pagan Hindûs or Hindows, they are divided into four great tribes or orders of people, viz. 1. The men of the law or the priesthood, called brâhmans, bramman, or bramins: 2. The men of arms, to which belong their rajahs or kings; these are also called by some settreas, and by others ketteris, katri, and kutteris: 3. The merchants or men of traffic, called, by different travellers, weynias, vanias, baneans or baniyans, besku, shudderis, foudr, and kourmi: 4. The commonalty, in which are included mechanics, husbandmen, and all inferior kinds of people, called also by the several names of sowdras, sidra, wise, and wens. These four principal classes are again subdivided into several subordinate classes.

The bramins are held in great veneration among the Hindûs, because the Vedâm or book of the law, which the Hindûs hold to be sent from God, was delivered to them; and that they are the keepers of it. This book orders, that a bramin shall not be put to death for any crime he commits, how atrocious soever; but his punishment is to be loss of his sight. On the other hand, it is reckoned one of the greatest sins in nature to kill a bramin, not to be expiated by less than a twelve years pilgrimage. In some parts of India, as on the coast of Malabar, bramins are kings; and in other countries, governors of provinces and cities. Their tribe is much the same among the Hindûs, as that of Levi was among the Jews.

The second tribe or the kuttereys, properly consists of the nobility or grandees, called rajahs, who have a chief or king, stiled rajah of rajahs, and the god of the rajahs; which is to be understood of the king of Bishnagar or Narfinga, in Karnatika or Karnataka.

The office of the nobles is to govern and defend the country against enemies. Some of them being
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left poor, are obliged, for a livelihood, to serve the richer lords ; and these are they who are called râ-japûts, or corruptly râspûts, that is, children of the rajahs. The Hindûs of this tribe eat the flesh of all sorts of animals, except the cow. Antiently, during their flourishing state, they were the sovereigns and rulers in India, especially that part called Guzerat, and were stiled rajahs, which signifies kings. In process of time, some of them yielded to the Mohammedans, who invaded them ; others, retiring to inaccessible places on the borders of the country, there fixed themselves, and remain to this day : from thence they make incursions into the neighbouring territories, rob the kassilas on the high roads, and sometimes advance to the skirts of the strongest as well as most populous cities, attended with their rajahpûts : many of them still maintain an independency in the heart of the empire, and can bring into the field considerable bodies of rajahpûts, to whom they allot lands, on condition of being always ready, at their command, to appear on horseback. The more powerful rajahs the great mogul always employs, in order to secure their loyalty and attachment, by keeping them in his service.

The shuderi weynjas, vanias, or banyans, all follow merchandize, or are brokers for merchants. Banyans, in the bramins language, wherein their law is written, signifies an innocent and harmless people, as they really are ; for they cannot bear to see a fly, worm, or any other thing, hurt ; and, if they receive a blow, take it patiently, without returning it. Their law having a greater resemblance to that of the bramins, than those of the other tribes, they follow their injunctions much more strictly, and live much in the same manner, eating no kind of animal food.

The wifes or sowdras, at present, are commonly called gentiles or gentews, and are divided into two sorts,

forts, the pure and the impure. This latter kind, called visserawn, and of which are the husbandmen, called kowlis or kûlis, take great liberty in their diet, eating animal food, either fish or flesh: on the contrary, the purer gentiles, who are the handicraftsmen, follow the rule of the baniyans as to diet, abstaining both from flesh and wine, or using them but seldom. With regard to their handicrafts, it is observable, that they employ as few tools as may be, and that their method of working is in every respect contrary to that of the Europeans. This tribe is the most numerous of the four, comprising the husbandmen, mechanics, manufacturers, labourers, porters, and those destined to the most servile offices.

The perreas or pareas may be called a fifth tribe, distinct from the other four, among whom they are not thought worthy to be ranked, or suffered to dwell; so that they live by themselves, either in the out-skirts of the towns, or in country villages. They get their bread by sowing, digging, building the houses of the common people, cleaning the houses of office, sweeping the streets and houses, and doing such kind of dirty work as others do not care to meddle with. Nor is their diet much more cleanly; for they do not scruple to eat crows, horses, fowls, or other carrion, which die of themselves, and even stink. At Surat they are called halalchors, that is eat-alls, or eaters at large, for the reasons above-mentioned. Nothing can offend the other Hindûs more than to be called a halalchor; yet these poor people take all in good part, cringe and bow to all that pass, and go through their drudgery without noise or concern.

The Hindows in general are extremely sober, and never commit any excess, either in eating or drinking, nor any sort of ind-cency. They are
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very charitable to the poor ; nay, their charity extends even to birds and beasts, for whom they build hospitals. In a pagod at Surat, Thevenot tells us, he saw a man distributing flower among ants, leaving a handful wherever he found any. It is an inviolable law, that all relations must assist one another, and share the little they possess with those who are in want. They are of a very mild disposition ; so that nothing shocks them more than anger, and a hasty temper. This is particularly remarkable in the baniyans, owing to the abhorrence which they have to the shedding of blood. A baniyan will bear almost any thing, without emotion, except a stroke with a slipper, after a person has taken it off his foot and spit on it, which is looked on as no less ignominious than spitting in the face, and throwing dirt, among us. The baniyans, however, are extremely covetous, and greedy of gain ; and some of them amass a prodigious treasure, in cash and jewels. They are particularly remarkable for their tenderness to brute animals ; of which the Mohammedans, and sometimes even Christians, take advantage, threatening, in presence of a baniyan, to kill some bird or other creature, in order to extort money for its redemption. Their darling animal is the calf, whose life they seldom fail to ransom. If a baniyan happens to kill but a mite or a flea, the offence must be expiated by some considerable atonement. If they see a person going to shoot a bird, they immediately run as for life, and, with a rupee or two, bribe the fowler to desist, and not defile the ground with blood. They have hospitals for cows, horses, goats, dogs, and other diseased, lame, or decayed creatures. Once a-year, they prepare a set banquet for all the flies in their houses, of sweet-milk and sugar mixed : nay, they have even hospitals for fleas, bugs, and other vermin. This their great care of, and humanity to animals, is
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owing chiefly to their belief of the metempsychosis, or transmigration of souls ; yet they shew also a particular regard for trees.

The Hindûs, in general, are of a low and timorous spirit, except the rājahpûts, but very faithful, honest, and diligent. As they shave their own heads all over, and most of their beards, they make excellent barbers. Their implements consist of a razor, not an inch long ; a brass bason, no bigger than a coffee-dish ; and a piece of hard soap. They will shave one, pick and clear his ears, and pare his nails, all for a gorbick, which is much under a farthing. The Hindûs often wash and anoint themselves. For the latter purpose, the better sort use sweet oils, but the poorer cocoa-nut oil.

All the different tribes of Hindûs are distinguished from one another by the cut of their beards, and the different paintings of their bodies and foreheads, as well as the form of their turbans.

The male Hindûs are tall, and large-boned : their colour varies according to the different parts they inhabit. The women are small and short, in respect of the men ; but generally neat and well-shaped, though plump. They are cleanly, both in their cookery and bodies ; plucking up the hair by the roots, in every part, excepting their heads. The main cost of the Hindûs, especially the baniyans, are expended on their wives, of whom those of the rich have their hair, arms, legs, noses, ears, fingers, and toes, adorned with gold, silver, and jewels ; and those of the poorer sort with rings, and trinkets of glass, brass, &c.

The women scruple no more than the men, to do their occasions in the public streets, or highways. This makes it disagreeable, at least to strangers, to take the air, either in the streets or without their towns, near the rivers and ditches. The men otherwise very cleanly, always shaving
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their heads and beards, cutting their nails, washing their mouths and other parts of their bodies, and rubbing their teeth, whereby they look like ivory. The men squat, like the women, when they make water.

The Hindûs are very industrious; for it is they that till the ground, plant, sow, and breed the cattle, and also make and sell all the manufactures of the country.

The bramins and baniyans feed only on vegetables, milk-meats, fruits, and sweet-meats; but the other tribes eat animal food. The only drink of the baniyans is rain, well, or river water, with tea and coffee. They never touch strong liquors.

The Hindûs never drink out of the same cup with any Christian, or any person of a different tribe, nor will defile their lips with water which has been touched by a stranger; for this reason, they generally carry with them jars of water when they go abroad.

Their times of eating are eight or nine in the morning, and at four or five in the afternoon; and the heat of the day is spent in rest and sleeping.

The Indians are in many things of matchless ingenuity, and admirable imitators of whatever they copy, though their tools are very simple and cheap. Their silk-weavers, ship-carpenters, and tailors, are very ingenious. The painting of their chintz, the gold stripes in their sooseys, the gold flowers in their allasses, and the cornelian rings, with double chains of gold about them, meeting at several distances, where sparks of diamonds, rubies, or sapphires, are set for ornament, surpass the skill of any other nation. The artificers of Bengal are surprizingly skilful; particularly the goldsmiths, in fillagree and other works, and the weavers in the silks and fine linens, so much sought after in all parts of the world. Their masons, chymists,
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and painters, are also said to be very ingenious. What helps much to perfect the mechanics and manufacturers in their several professions is, that among the Mohammedans, as well as Pagans, every one breeds up his children to his own trade and occupation, and never to any other.

With respect to learning and the sciences, the culture and care of which the bramins claim wholly to themselves, the Hindûs are said to have a genius for poetry, allegory, and fable; but to be little acquainted with the rules of true eloquence, and too fond of the marvellous to make good historians. The bramins have cultivated all the parts of the mathematics, nor is algebra unknown to them; but astronomy, or rather astrology, was always the principal object of their mathematical studies, because the superstition, as well of the grandees as of the common people, made it turn most to their profit.

An observatory, not a great many years ago, was built at Dehli, by rajah Jaesing, who may be stiled the restorer of Indian astronomy. Their knowledge of logic, metaphysics, and physiology, is nothing but a heap of dreams and chimeras: the sole end to which all the philosophic enquiries of the bramins tend, is the moukti, or deliverance of the soul from the captivity and miseries of this life, by a perfect felicity. This is a consequence of their notions with regard to the transmigration of souls. With regard to morality, or moral philosophy, they have a very fine system; which is comprised in sententious verses, like those of Cato.

Many of the bramins study physic, and there are several little books, containing collections of recipes in verse; but though their practice is very different from that of European physicians, it is often very successful. For all this, the Hindûs understand

derstand nothing of anatomy, never opening the body either of man or beast.

Touching astronomy, they have their tables, according to which they calculate eclipses, pretty nearly as exact as the Europeans, but their theory is very absurd: as an instance of this, they say, that eclipses are occasioned by a dæmon's seizing the sun and moon, and blackening them with ink.

In geography the bramins are no better skilled than in astronomy; their notions in regard to the figure, and other circumstances of the earth, being altogether absurd and ridiculous.

From the above brief account of the learning of the modern bramins it appears, that, if that of the antient was of the same stamp, many have been deceived in the high opinion they have entertained of them.

The city of Bernâres or Waranasi, called also Kasi or Kâshi, situated in Bengal, on the river Ganges, is the principal university, and, as it were, the Athens of the Hindûs. Here the bramins teach their disciples (not in colleges, but in their houses and gardens) first, the Hanskrit or Sanskrit, but more properly the Samikortam or Samikrou-tam language, in which their Vedâm or sacred books are written, being very different from the common Indian; and known only to the doctors; then, the Puran, or interpretation of the vedam or beths. After the Puran, some study philosophy.

The Hindûs never marry out of the tribe to which they belong: in like manner, the children are always bred to the father's business. No man has more than one wife at a time. They marry at six or seven years of age, and bed by fifteen at farthest, often at thirteen. To die unmarried is reckoned among the greatest misfortunes. Their marriages are solemnized, like the Mohammedan, with much company, noise, and shew. The cere-

mony itself is thus performed : a fire is first kindled, and placed between the parties to be married, to intimate the ardency that ought to be in their affections ; then both are inclosed with a silken string, to denote the indissoluble bond of matrimony ; after this, a cloth is put between them, to signify that before marriage there ought to be no intimacy between them : this done, the bramins pronounce a certain form of words, enjoining the man to allow the woman all things convenient for her, and charging the woman to be faithful to her husband ; then, pronouncing a blessing upon them that they may be fruitful, the cloth is taken away, and the silken string unloosed, which put an end to the ceremony. No woman may marry a second time, unless she is of the tribe of Wise or Weyz ; but the men of all tribes may marry twice, except that of the bramins. In marriage, all are confined to their own tribe ; and the Wives not only to their own tribe, but to persons of their own business, as the son of a barber to the daughter of a barber, and so of the rest. All the tribes, except the bramins, baptize thus : the child having been washed in water, one of the relations, holding the point of a pen towards his forehead, prays that God would write good things therein ; then those present say amen, and give the infant its name ; lastly, the bramin makes a mark in his forehead with red ointment, in token of admission into their church, and the ceremony is ended. The baptism of a bramin's child differs a little from that of the other tribes, particularly in his being anointed. The cradles for children are hung in the air, to a beam or post, by strings tied to each end, and so swing to and fro by the slightest touch.

On the death of any friend, the baniyans make costly feasts, for two or three days following ; then they

they observe the twelfth, twentieth, thirtieth, and fortieth days after, besides one day every quarter, until the annual solemnity returns. The generality of the Hindûs, instead of burying, burn their dead, by the side of some river appropriated to such purpose. When the corpse is consumed, they scatter the ashes in the air, while the bramin repeats a form of words; after which, he reads to the nearest relation the law of mourners, importing, that for ten days he must neither chew betel, oil his head, nor put on clean cloaths; also, that for a whole year, every month, on the day of his father's decease, he must make a feast, and pay a visit to the river which received his parent's ashes. Sometimes, instead of burning, they only broil the body, and then throw it into the river; nay, sometimes burn the body, or plunge it into water, before it is quite dead. When a great man dies, one or more of his wives is obliged to burn herself, to honour his funeral; and sometimes the wives of these and others do it voluntarily, dressed not only in their best ornaments, as if it was their wedding-day, but singing and dancing about the pit, where the pile is erected: some, however, discover great dread and horror, and these the bramins generally force into the flames. If any of them, after setting out, make their escape, they are never received again among them, being accounted infamous. In some places, instead of burning those women who are willing to die, upon the death of their husbands, they bury them alive in the ground, up to the very throat, and then wring off their heads.

As for the Parsis, they go dressed like the other people of India; only they suffer their beards to grow long. Their profession is chiefly agriculture, planting, sowing, and dressing of vines; in short, all sorts of trees, particularly the palmeto or toddy-tree. They live mostly in the country about Surat,

where many of them apply themselves also to weaving of silks and stuffs. They are very sober and abstemious; and, to avoid giving offence either to the Mohammedans or Hindûs, eat neither pork nor beef. The cock is no less esteemed by them than the cow by the Hindûs; and fire being the principal object of their worship on earth, they keep it continually burning in their eggaris or temples. They say, it was first brought from heaven, together with the zundevasta or book of the law, by Zerdûst or Zertûst, the Zoroaster of the Greeks; and that it hath been preserved unextinguished ever since. They say, that God being of the same substance as fire, they are therefore commanded to worship it. So great is their veneration for that element, that if their houses were on fire, they would sooner be persuaded to pour oil to increase, than water to assuage the flame. They must not, on any account, endeavour to quench fire, but must leave it to go out gradually of itself.

The history and religion of the Gaures, Guebres, or Parsis, besides being a very interesting subject of themselves, merit the attention of the learned, by the connection these people have had with the Hebrews, Greeks, and perhaps even with the Chinese. Great lights may be had from the works of Zoroaster by men of true genius, who are well skilled in the Oriental languages, by comparing them with other Oriental manuscripts; and very important discoveries may be made concerning the origin of mankind, and the history of those ages which were near the deluge. Such of the writings of Zoroaster as still remain, speak of the creation of the universe, of the terrestrial paradise, of the dispersion of mankind, and the cause of the respect paid by the Parsis to fire, which they call Athro Eborimesdao, Son of God. They contain also an
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account of the origin of evil, moral and natural; eulogiums on all the angels that were appointed to the government of the universe; many historical facts, which are more fully related in other works, written in modern Persic. They also frequently mention the kings and heroes of the first dynasty, and exhibit their chronology. Lastly, they contain predictions with respect to latter times, several particulars relating to the end of the world and the resurrection, some excellent moral precepts, and a very extensive ceremonial code. God is called by Zoroaster Meniossepeneste, which signifies a being absorbed in excellence. Such of the Persians and Indians who profess themselves observers of his law and worship, are thoroughly persuaded of his divine mission; and suppose, that he received the books of his law from God himself, after having passed ten years at the foot of his throne. We shall give a more particular account of the religion of the Parfis, when we come to Persia.

The Parfis think marriage so conducive to eternal happiness, that if a rich man's son or daughter happens to die before wedlock, he hires some person to marry the deceased.

They have a strange notion with respect to the burying of the dead; for they think the noblest sepulchre they can bestow on their deceased friends is that of exposing them to be devoured by the fowls of the air. When the corpse is brought to the place where it is to be exposed, if a dog can be allured to take a cake out of the defunct's mouth, they look upon it as an infallible sign of his being gone to heaven; but if the dog, not being hungry, or loathing the object, refuses the morsel, they think their friend's state is truly miserable. Again, if, upon returning a day or two after, they find that the vultures have first plucked out the right eye, they take it for a certain sign of

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his felicity ; but if the left, conclude that his lot is extremely wretched. Whatever is cut off their heads and beards is carefully preserved, and interred in their burial places, which afford the most horrid prospect, much more shocking than a field of slaughtered men ; a number of putrid carcases huddled together, variously mangled and torn by the ravenous vultures. Nor is the stench less intolerable than the prospect is terrible, being sufficient to strike any man dead who was to endure it but a little while.

We shall now mention a few particulars relating to the inhabitants of Hindostan in general.

The chief diversions of Hindostan are hawking and hunting, in which they employ leopards as well as dogs ; shooting, both with the bow and gun ; riding ; walking in their gardens, which are accommodated with shady walks and cooling fountains, and where they sit or sleep on carpets, in the garden-houses, during the heat of the day. The people here are fond of mountebanks, jugglers, and tumblers, who are very dextrous in their professions. Within doors, they pass their time often in playing cards ; which differ from ours, both as to the figures and greater variety of suits. The people of Hindostan delight much in music ; and have many sorts of instruments, some few strung, but most of them blown. Their tunes are generally disagreeable to the ears of Europeans.

The common diseases found in Hindostan are fluxes, hot fevers, and calentures, which seize the head and brain more than other parts. A sort of putrid pestilential fever also sometimes sweeps away thousands, when it gets into populous cities, in twenty-four hours at most. Agues, aches of the kidneys, rheumatisms, with the gout and stone, are unknown here, at least to the natives. Almost all the English who arrive in the Indies are seized with
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some violent disease ; but if they escape, and live temperately, are very healthy afterwards. For the cure of the above-mentioned hot distempers, the natives seldom use any other remedy than fasting, or a very low diet, and sometimes breathing a vein. Other diseases most incident to the people of this country are the mordechin, which is a violent vomiting and looseness, caused most commonly by excess in eating ; the barbeers, or a deprivation of the use of their limbs, occasioned sometimes by the cold vapours and mists of the night ; the sonipat, or lethargy ; and the pilhay, or obstruction of the spleen. For these also, and others, they use very simple remedies.

The inhabitants of India are generally more healthy and long lived, but, at the same time, are more feeble and languid than those who inhabit the cold climes.

The Hindûs begin their year with the first day of March ; and the Mohammedans with the tenth, dividing it into twelve months, or rather thirteen moons. The day they divide into four parts, and the night into as many, which they call pores : each pore is again subdivided into eight parts, which they name gris : these parts of time are measured according to the antient method, by water dropping from one vessel, or clepsydra, into another ; and when the vessel is emptied, a man, who attends, fills it again, and then strikes the number of the pores and gris, which have passed, with a hammer, on a concave piece of metal, hanging by the brim, on a wire. But these time measurers are not common among them, neither have they the use of clocks or sun-dials.

The houses are built low, not above two stories, and many flat at top, without glass in the windows, or any shuttings, to keep out the air. Neither have they any chimnies in their buildings, because
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they never use fire but to dress their food, and that they do out of their houses, or tents, against a wall or bank of earth, to avoid the heat. The houses in the villages are generally very poor and mean. In towns, and elsewhere, tall spreading trees are generally planted about them, to keep them cool. The great numbers of poor thatched houses in the towns make them very subject to fire. The houses of the better sort, though they make no great appearance without, are generally airy, furnished with courts and gardens, and the apartments neatly plastered within, and handsomely furnished.

The manufactures of India are chiefly silks and calicoes, of which there is great variety. Of the former are velvets, sattins, and taffetas, both plain and striped: of the latter, calicoes, white, dyed, and painted, which last are called chintz, being often very rich and beautiful. They likewise make curious silk or cotton carpets, with a silver or gold ground; cabinets, standishes, boxes, and the like, which are nicely inlaid and varnished.

The merchants trade to several countries; those in the western parts of the empire send ships, called junks, with pilgrims, and great quantities of goods, to Mecca, in Arabia, whither the merchants of Abyssinia and Egypt repair to traffic. One of these junks, besides merchandize, will carry seventeen hundred passengers; and, at her return, her cargo may be worth two hundred thousand pounds, most of it in gold and silver. Besides the commodities before mentioned, Hindostan affords diamonds, indigo, lack, musk, and many others.

The money current throughout the mogul's empire are rupees of gold and silver; the former is equal in value to fourteen rupees of silver, each of which are worth half a crown. There are also half and quarter rupees, with three small copper coins. In the province of Guzerat some other species are
current,

current, particularly mahmudi, five of which make about a crown.

The roads in Hindostan are, in general, very good, but much infested with robbers, who often attack whole caravans, which obliges the merchants to have soldiers, and to go well armed.

CONSTITUTION, FORCES, and REVENUE.

The great mogul or emperor of Hindostan, who is said to derive his pedigree from Tamerlane, the great mogul Tartar, is an absolute prince, and his crown hereditary, or rather he assigns the greatest part of his empire to his eldest son, and divides the residue among his younger sons; but they all usually aspire to their father's throne upon his death, and fight it out, till there be but one left. A prince of the royal family must be an emperor, or nothing; the reigning prince seldom suffers a near relation to live. In Persia, it is observed, they only put out the eyes of all such princes as they apprehend may be their rivals. The emperor, on his advancement to the throne, commonly assumes some grand title, as The Conqueror of the World, The Ornament of the Throne, &c. but he is never crowned. His sons have the title of sultans, and his daughters of sultanas, and their vice-roys of provinces of nabobs. The next in degree, which may be esteemed their nobility, are stiled chan, khan, or caun, as it is pronounced, and are distinguished by the names they receive on their advancement, as asaph chan, the rich lord; chan channa, lord of lords. To the mogul's physician is sometimes given the title of mechrib chan, or lord of his health. The great military officers are called omrahs, and if they have been generals of armies, they are stiled mirzas; the subalterns are stiled mansabdars. As to the pagan princes tributary

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tributary to the mogul, these, as we observed already, are called rajahs, being the chief of the second, or military tribe, called Rajahputes, or Râsputes, i. e. The children of the rajahs. The mogul suffers the pagan rajahs and nobility to inherit the honours and estates of their ancestors; but there is no such thing as hereditary honours or estates among the Moorish or Mahommedan nobility, and great officers: when these die, all their estates, real and personal, are seized by the sovereign, as in Turkey, except what he is pleased to leave their families.

Although the forces of the great mogul are much inferior to European troops in the art of war, courage, and discipline, yet they excel, in these respects, all the nations beyond the Indus. They may be reduced to three classes: the first is the army, which the great mogul always keeps in his capital, and which mount guard every day before his palace. The second consists of the soldiers, who are distributed through the several provinces of the empire. The third comprises the Indian auxiliaries, which the rajahs, who are the emperor's vassals, are obliged to furnish. The forces of the mogul are computed to amount to three hundred thousand horse of his Monguls, or white subjects, who are usually denominated Moors in India, besides the forces of the rajahs, or black princes. The army, which daily encamps at the gates of the palace, whether the court be at Dehli or Agra, amount, at least, to fifty thousand horse. The rajahs also frequently mount the mogul's guard with twenty thousand men, by turns, most of which are foot; and when the mogul attacks any of the unsubdued rajahs in the defiles and passes of the mountains, he makes use of the Rajahputes in the service of the black princes. The mogul's camp is a great curiosity, for he lives in the field during the fair season, which lasts four
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or five months ; where, besides the military men, who amount to above one hundred thousand, who carry their wives and families with them, he is attended by most of the great men of the empire, and followed by all manner of merchants and tradesmen from the capital cities, amounting in the whole to upwards of a million of people, and with these he makes a tour of a thousand miles every year, through some parts of his dominions, and hears the complaints of the meanest of his subjects, if they happen to be oppressed by his governors. There is caravan of ten thousand camels and oxen that constantly attend the camp, and bring up provisions from every part of the country. The commander of this caravan is stiled a prince, and is vested with great power. The camp is at least twenty miles in circumference, and of a round form. In the middle, on an eminence, is the mogul's tent, separated from the rest by a high skreen, or enclosure. Beyond this are the nobility, generals, and people of distinction, in another circle ; and the rest succeed in circles, according to their to quality : the inferior people being nearest the outside of the camp.

Nothing appears a greater difficulty to the military men in this part of the world, than the possibility of subsisting such vast multitudes as the Asiatic armies frequently consist of, especially so large a proportion of horse ; but if it be a matter of astonishment that such numbers of fighting men are frequently brought into the field, how will it appear, when it is added to the account, that every horseman has two servants, one to take care of his horse, and the other to procure him forage ; and that all these are accompanied by their wives and children ; that there always follows the camp a moveable town of shops, where every thing is to be sold, as in their cities, besides some hundreds of elephants

elephants for state only, and a train of women, with their numberless retinue, belonging to the prince and the great officers: for whenever the sovereign moves, he is more taken up with a vain ostentation of pomp and magnificence, than with the object of the war; and it is his pleasure, that his subjects should abandon the capital, in order to augment his numbers. In imitation of their sovereign, and from the same motives of pride, the lesser princes and viceroys affect the same magnificence in the splendor of their camps, and the number of their followers. To provide for all this, the whole country is put in motion, and the strictest orders are given for all provisions to be brought into the camp: by these means all the cities, far and near, are exhausted; but the camp, for the most part, is plentifully supplied. However, it must be supposed, that these numerous armies seldom keep the field any time, without great loss by famine; for a very considerable diminution is scarce felt among such numbers, and very little regarded from any notions of humanity: a famine is, therefore, neither considered as any thing extraordinary, nor will the remembrance of it ever prevent the assembling of another multitude, who must also be liable to the same chances of subsisting or starving, as accident shall determine. In like manner, allowance must be made for the great loss and damage they sustain in men, beasts, and all the implements of war, as often as they move in difficult roads and defiles, and particularly in their method of passing over great rivers: for their rivers, instead of being fordable in the rainy season, become torrents, being swelled to such a degree, that they are not to be passed but slantwise, the landing place being frequently above a mile below the place of embarkation.

It is owing entirely to an ignorance of the manners of the Asiatics, that many people imagine, they never can be made soldiers. It may, perhaps, be shewn, that they never will, whilst the same wretched government and abhorrence of innovation subsists; but those are greatly mistaken, who attribute their dread of fire-arms, and particularly of artillery, to a dastardly disposition, and an invincible timidity. The true cause lies in the inexperience of their leading men, who never understood the advantages of discipline, and who keep their infantry upon too low a footing. Their cavalry, though not backward to engage with sabres, are extremely unwilling to bring their horses within the reach of great guns; so that they do not decline an engagement so much for fear of their lives, as for their fortunes, which are all laid out on the horse they ride on. Such of the natives as have been disciplined, and encouraged by Europeans, and formed into a regular infantry, under officers of their own, and generally known by the name of Seapoys, have familiarized themselves to fire arms, and behaved well behind walls; and when we give them serjeants to lead them on, they make no contemptible figure in the field. In war with Asiatics alone, we have a much greater advantage in their being so very tenacious of their old manners, than in their want of bravery. When we march round them with our light field pieces, and make it necessary to move those enormous weights, their elephants, which at best are very untractable; if a shot comes among them, they are quite ungovernable, and, at the same time, so ill harnessed, that it causes no small delay to free the rest from one that shall happen to be unruly, or slain. Besides, not only the prince himself, but every rajah, who has the command of all the forces he can bring into the field, be they more or less, always

ways appears among them mounted on an elephant, and is at once the general and ensign, or standard of that corps, who keep their eyes constantly on him, and if they lose sight of him for a moment, conclude that all is lost: thus we find that Aurenzebe gained two battles by the treachery of those who desired his two victorious brothers to get down from their elephants, mount their horses, and pursue the vanquished: their troops missing them, immediately dispersed. The same practice, still continued, affords our English engineers a fair opportunity of deciding the fate of a whole detachment, by one well directed discharge of a six-pounder; and those enormous beasts seem now to be brought into the field for no other end but to be a mark for our artillery. It is said, they begin to see the danger of this practice: but surely, that might have been found long ago; for before the use of artillery, the general, thus distinguished, was, in like manner, exposed to the arrows of a whole army, and yet we find them in the same perilous situation. Porus, the Indian king, in the time of Alexander the Great, is said to have been pierced with nine arrows, and to have sunk from his elephant with innumerable wounds. It is probable, however, that not only their regard for their antient manners, but the expediency of keeping their troops together by this signal, will induce them to continue the same method; the necessity of which will appear from the conduct and success of Aurenzebe, who, when he found his army giving way on every side, ordered chains to be fastened about the legs of his elephants, to convince them that he would not give the example of flight; and that those to whom his life was dear or interesting, could preserve it by no other means but firmly maintaining their ground. To shew, however, that they themselves are sensible of the danger of being
thus

thus exposed, they will sometimes avail themselves of the only device that can afford them any security; for it has been observed that several elephants, caparisoned alike, with riders in the same rich and splendid habits, have appeared in different parts of the field on the same day. Another great obstacle to their success in war is their superstition, particularly their strict observance of lucky and unlucky days, which often prevents them from taking the most obvious advantages of an enemy. Being fond of all kinds of beasts of prey, they keep a great number of them, and often visit them before they give battle: if they find them heavy and dull, they think it a bad omen, and a reason sufficient to postpone their intended design of an action; and, on the other hand, the accidental fury of the animal is regarded as a happy omen of success. They have also a custom of matching two wild beasts, most commonly elephants, and having given their own name to the one, and that of the enemy to the other, they bring them together to fight, in presence of their army; but, in this custom, they are not altogether to be blamed for superstitious folly, since they have the policy to make it a very unequal match, and to give their own name to the stronger. We shall add to these observations, that notwithstanding they have so severely suffered by being surprized in the night by the Europeans, they can never be brought to establish either order or vigilance in their camp. At the close of the evening, every man eats an inconceivable quantity of rice, and many take after it some kind of soporific drugs, so that about midnight the whole army is in a dead sleep. The consequence of these habits is obvious; and yet it would appear a strange proposition to an eastern monarch, to endeavour to persuade him, that the security of his throne depended upon the

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regulation of the meals of a common soldier; much less would he be persuaded to restrain him in the use of that opium which is to warm his blood for action, and animate his soul with heroism. It fills the mind of an European soldier at once with compassion and contempt, to see a heap of these poor creatures, solely animated by a momentary intoxication, crowded into a breach, and, both in their garb and impotent fury, resembling a mob of frantic women.

There is certainly an appearance of effeminacy in the eastern dress, which has, at all times, greatly contributed to lessen their military character with the European nations, who, from their own habits and prejudices, will naturally receive a strange impression, upon seeing a body of horse in silk and cotton; and yet there is no character they are so fond of as that of a warrior; and, as they have no other notion of government, they have been, from time immemorial, continually at war with one another.

The revenues of the mogul are computed at forty millions sterling, arising from the duties on merchandize, trade, and the labour of the people; but chiefly from the presents of the great men, and the revenues of the numerous provinces, every viceroy, or nabob and governor, being obliged to transmit to court a kind of tribute, annually, from every province. The rajahs, or black princes, under the dominion of the mogul, pay him an annual tribute also. By a treaty lately concluded with the mogul, the revenues, or douanné of the province of Bengal, were ceded to the English East-India company, excepting a certain proportion to be allowed out of them to the mogul and nabob. These territorial revenues, it is said, will produce to the company upwards of a million annually, out of which they have agreed to pay the

the government here four hundred thousand pounds for five years.

REVOLUTIONS and MEMORABLE EVENTS,

India has been inhabited, from the earliest antiquity, by a people who have now little or no resemblance, either in their features or manners, with any of the nations contiguous to them. Its first inhabitants were probably from Persia, that kingdom lying betwixt it and Mesopotamia, where, it seems to be agreed, the descendants of Noah first settled after the flood : but whoever were the first inhabitants, the Ethiopians seem to have made settlements very early in the southern division of the peninsula ; the inhabitants, as we observed already of those parts, having still the same features and complexion as those of Ethiopia. Besides, we are told, that the queen of Sheba, or Ethiopia, made presents of the finest spices, which only grow in India, and must have been brought from the colonies of the Ethiopians settled there. The Arabs next possessed themselves of many of the maritime parts of the country ; for a great part of the coast was subject to Arabian, or Mohammedan princes, when the Portuguese arrived here, in 1500, and these had dispossessed the Ethiopians, and driven them up into the midland country, where they still remain. India was afterwards, about the year 1400, invaded by the Mongul Tartars under Tamerlane, who had fixed his third son, Miracha, in the north of India and Persia ; but the southern peninsula of India was not reduced under the obedience of the mogul princes, until the reign of Aurenzebe. This prince deposed and confined his father Shah Gehan, who died in 1666 ; and having murdered his three brothers, and some of their children, to acquire the throne, he maintained himself in it

near fifty years ; but with so strict an attention to the government of his empire, and so laudable an administration, that the crimes he was guilty of to pave the way to his accession, if they appeared such in the eyes of his countrymen, were quite obliterated, and he seemed intitled to be ranked among the ablest princes, who had reigned in any age or country. He conquered more than half the provinces of Hindostan in person, and his viceroy's conquered or subjected all the rest, the sea-coasts of Malabar excepted ; but most of these conquests have been since lost. The revenues of the empire in his time amounted to thirty-eight millions of pounds sterling. He was near an hundred when he died, in 1707. He never eat any flesh meat, nor tasted strong drink. But all his abilities did not give him the power of securing his crown to one of his sons, in preference to the rest ; and it appears by his will, that he foresaw the contests which ensued among them after his death. His sons, Azem shah and Mahomed Mauzm, fought at the head of armies not equalled since the time of Tamerlane : that of Mahomed Mauzm consisting of three hundred thousand fighting men, of which one hundred and fifty thousand were cavalry. Azem, who seems by his father's will to have been the favourite, was defeated and killed, and Mauzm was proclaimed emperor, under the title of Badahr Shah ; after which he attacked his brother Kaunbuksh, who was taken prisoner, and died of his wounds. Badahr shah died after reigning about six years, and his four sons disputed, in like manner, the throne. By that dependence on the great men of the kingdom, to which their contests for the crown had reduced the descendants of Aurenzebe, the emperors elected, though despotic with the multitude, ascended the throne in bonds, and were in reality nothing more than the
slaves

slaves of their ministers. Abdallah khan, and Hossam-Aly khan, two brothers, were powerful enough to make four, and depose five emperors : but still the blood of Tamerlane continued to be held in too great veneration throughout the empire, to permit any others but his descendants to entertain the thoughts of ascending the throne with impunity. The two brothers, and those that stood nearest the throne, in virtue of their offices and power, were therefore contented to rule the empire, as they pleased, by shewing to the people a pompous sovereign, who, in reality, was to command nothing but the women in his seraglio. With this view they fixed their choice upon Mohamed shah, son of one of the princes who perished in disputing the succession of their father, Behadr shah. The beginning of his reign was not without a stroke of authority in the mode of eastern politics. The courtiers, to please him, assassinated Hossam-Aly khan, one of the two brothers, whose hands had been imbrued in so much of the blood of his family. The other brother immediately appeared in arms, but was soon made prisoner, and died of the wounds he had received in a battle, which he fought for another emperor of his own nomination. The removal of two such dangerous enemies to the throne, placed Mohamed shah in possession of it, with a security unknown to his predecessors, since the reign of Aurenzebe ; but this security served only to render him unworthy of it. Indolent, sensual, and irresolute, he voluntarily gave to favourites as great a degree of power as that which the ministers of the throne had lately usurped, in defiance of the will of the sovereign. The favourites quarrelled with Nizam-al-Muluk, the viceroy of the southern provinces, who had under his jurisdiction very near a fourth part of the empire ; and who, without rebellion, had rendered him-

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self almost independent of the emperor. He censured openly the pusillanimous administration, and dissolute manners of the court, so degenerate from that of Aurenzebe, under whose eye he had been bred. At last pretending there could be no remedy to such desperate evils, but a total revolution of the empire, he advised Thamas Kouli Khan, who had usurped the throne of Persia, to come and take possession of that of Hindostan; and Thamas Kouli Khan followed his advice. An army famished by its own numbers, commanded by chiefs unanimous in nothing but their unwillingness not to fight, and these by an emperor, who could not command his fears, submitted to enemies, whom they out numbered five to one; but these enemies had been inured to conflicts under the most desperate soldier of the age and were rendered invincible, by the expectation of plundering the capital of the richest empire in the world. A skirmish decided the fate of the empire; Mohamed shah laid his regalia at the feet of Thamas Kouli Khan, who took possession of Dehli, plundered it, and massacred one hundred thousand of its inhabitants. The conqueror, reserving to himself all the countries lying to the westward of the rivers Indus and Attoc, restored all the rest to Mohamed shah, and reinstated him in the throne with formalities; after which he returned to Persia, carrying with him out of Hindostan a treasure, which, in effects, silver, gold, and jewels, was valued at upwards of seventy millions of pounds sterling. He entered India from Candahar, in the beginning of the year 1738, and returned to Candahar at the end of the year 1739. This dreadful incursion is reckoned to have cost Hindostan, besides its treasures, the loss of two hundred thousand lives. The cruelties exercised in India by Thamas Kouli Khan were such, that a dervise had the courage to present a writing

to him, conceived in these terms : " If thou art a god, act as a god ; if thou art a prophet, conduct us in the way to salvation ; if thou art a king, render the people happy, and do not destroy them." To which he replied, " I am no god, to act as a god ; nor a prophet, to shew you the way of salvation ; nor a king, to render the people happy ; but I am he whom God sends to the nations which he is determined to visit with his wrath."

The prince whom Kouli Khan had reinstated, is said to have been murdered by the vizier Gauze Odin khan, who thereupon exalted Allum Geer to the throne of Hindostan ; but, some time after, being dissatisfied with his own election in the person of this prince, he imprisoned him, kept him in close confinement for several years, drove his children from Dehli, and, at length, to compleat the system, murdered him also, and proclaimed another prince at that capital. Allum Geer's son, when he heard of his father's assassination, did not long delay to assert his title to the throne of his ancestors : he caused himself immediately to be acknowledged king by his dependents, by the title of shah Zadah, and was recognized as such by his followers ; and it was probably this prince, who had taken refuge with Sujah Doula, and was soliciting his assistance, when lord Clive concluded his treaty with that chief.

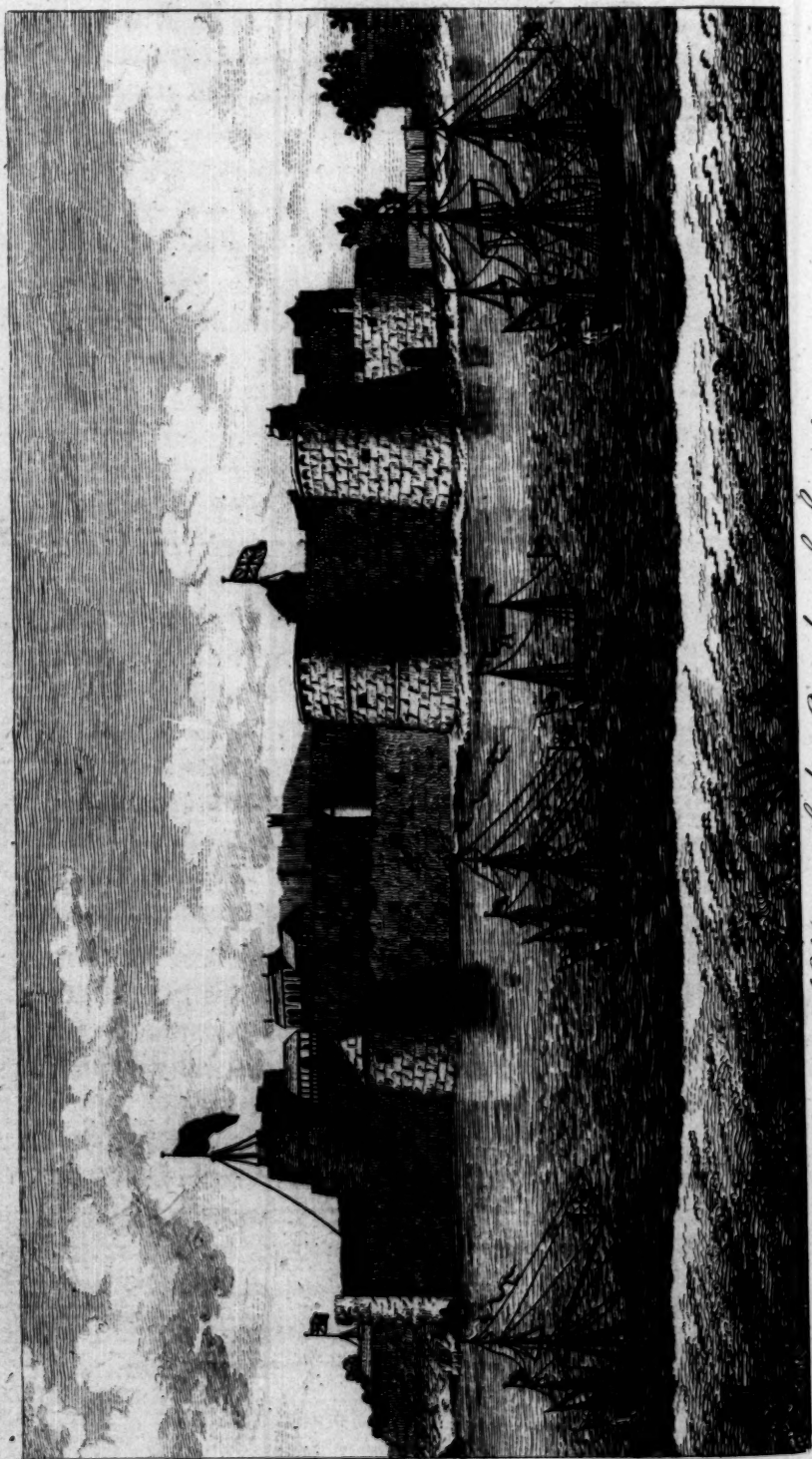
We now proceed to a brief description of the several provinces of Hindostan, properly so called.

Guzerat, formerly a kingdom, is a maritime province, on the Gulph of Cambaya, and the most pleasant in all Hindostan, though none of the largest. It is watered by the Nardaba, Tapti, and other rivers. The fields look green all the year round, on account of the corn and rice which cover them, as well as the various kinds of trees which continually bear fruit. The inhabitants of this

province live mostly by robbery and piracy, plundering all whom they can overcome, both by sea and land; nor can the great mogul restrain them, for their country is secure from the marches of armies into it, many parts of it being inaccessible, otherwise than by little boats, by reason of the many inlets of the sea, which overflows the low grounds. Thevenot observes of some of these pirates, whom he calls Zinganès, but others Sanganians, that they keep their barks on the bar of Sindi, and when they see a merchant vessel, get to windward of her; then drawing pretty near, before they lay her on board, throw in a great many pots full of lime, reduced to a very fine powder, and, while the crew are blinded with the dust, leap into the bark, putting all to the sword: for they give no quarter till they are masters of the vessel; and then, to prevent their prisoners from escaping, they cut the great tendon of their legs a little above the heel. There are other pirates on the coast, between Diu and Dand-point, called Warrels, who often associate with the Sanganians in their piracies and depredations. These, as soon as they get along-side a vessel, throw in showers of stones on the decks, in order to sink the crew, if they do not yield. They also cast in pots full of unquenched lime, well sifted; which breaking, there arises such a dust, that the defendants can scarce either breathe or see: at the same time they fling into the ship lighted wicks of cotton, dipped in a certain oil, which burns fiercely, and sets fire to the parts which it lights upon. In 1716, the English went to burn their principal village, called Chance, sixty miles to the east of Diu, and pirating vessels, but were unsuccessful in the attempt.

There are in Guzerat about thirty-five cities or considerable towns, all of which are situated on, or near the sea. The principal of these are Ahmedabad,

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A View of the Castle of Surat.

dabad, which is the capital, Surat, Goga, Kambaya, Baroch, and Bradra. On this coast lies also the isle and town of Diu, belonging to the Portuguese. Amed-abad, or Amed's city, so called from a king of that name, was before denominated Guzerat, and gave name to the province. It is now the seat of the mogul's governor, as it was formerly of the Guzerat kings, and stands in a lovely plain, on the little river Sabremeti, about forty-three French leagues from Surat, being about four miles and a half in length, including the suburbs, and containing a castle, as large as a little city, a stately caravanserai, a palace, and a spacious meydan or square. The place from an eminence appears like a wood, it is so full of gardens, stored with trees. In the midst of it is the English factory. The Hindûs have here an hospital for sick birds, and another for sick beasts. Captain Hamilton says, this city is little inferior in magnitude and wealth to the best in Europe, and that the revenue it yields is generally reckoned to be ten times as much as that of Surat. That city stands on the banks of the river Tâpti, or Tâpta, not far from its mouth. The inhabitants consisting of Mohammedans, Hindûs, and Parsis, are computed to be about two hundred thousand, and among them are many very rich. Surat is very populous at all times; but, from December to April, so full of people, both in the city and suburbs, that lodging can scarcely be had. The commerce here is very considerable; for the revenues arising from the customs, land-rents, and poll-money, amount, one year with another, to above an hundred and sixty-two thousand pounds. The English have settled here the greatest staple of their trade: the Dutch have also a factory in the place. The port of Surat is small, two leagues north of the bar or entrance of the Tapti, and distant from the city four leagues and an half.

There is not water enough to carry vessels, though unloaded, over the bar, until spring-tides; but small barks may get up to the city at any time. Surat was seized by the English during the late war in the East-Indies, but whether it is still in their possession we cannot say. Goga is a pretty large town, has a good harbour, with some trade, and admits strangers to a free commerce. The place is governed by an officer from the mogul, having about two hundred men under his command. Kambaya is a large city, at the bottom of the Gulph or Bay of Kambaya, fifteen or sixteen leagues from Ahmed-Abad. The town swarms with monkeys, who throw at passengers from the house-tops. The tides are so swift in the north part of the gulph, that a horse at full speed cannot keep pace with the first waves. The product and manufactures of this part of the country are scarce inferior to any in the Indies; it abounding in grain, cattle, cotton, and silk. The cornelian and agate stones are found in its rivers, and no where else in the world. Of the first they make rings, and stones for seals; and the other they cut into bowls, small cabinets, spoons, handles for swords and knives, snuff boxes, buttons, and other curiosities. The people of Kambaya also embroider the best of any in the Indies, and perhaps in the world; but they are much infested by their neighbours, the Kowlis, and others, who are as great thieves by land as the Sauganians and Warrels are by sea. Baroch stands on the east shore of the bay, and depends on Surat, as well as Kambaya. Here the bastas are made, which are famous all over India, the cotton of this country being esteemed the best in the world. Diu is a small island at the extremity of Guzerat, towards the south, having a town of the same name, belonging to the Portuguese, with a good harbour, and strongly fortified. It was once a place of great trade;

trade ; but, at present, not above one fourth of the city is inhabited, and the number of the Portuguese, both in the town and castle, does not exceed two hundred. The king of Portugal receives about twelve thousand pounds yearly by poll tax, and six thousand by the customs and land-tax : but was Diu in the hands of some industrious nation, it would be the best mart town on the coast of India.

The province of Agra is one of the largest in all Hindostan, having forty cities or large towns, as it is said, and above three hundred and forty villages, depending on it. It is an inland province. Of the cities the principal is Agra, which gives name to the province, and is the greatest city in the whole empire. It stands two hundred and ten leagues from Surat, on the river Jemna, Jemini, or Chun, as some call it, which falls into the Ganges at Halabas. The castle is the biggest in all the Indies, containing the emperor's palace, which consists of three courts, set round with porticoes and galleries, all painted and gilt ; nay, some places are plated over with gold. Under the galleries of the first court are the lodgings for the imperial guards ; those for the officers are in the second court ; and the third court contains the stately apartments of the emperor and his ladies. A long line of palaces, belonging to the great lords of the court, stands on the banks of the river. Besides the palaces, there are thirteen large squares, above sixty spacious karavanserays, eight hundred public baths, with a great number of magnificent mosques, sepulchres, and gardens. The Dutch have a factory here ; but the English have none. The other towns of any note are Fetipûr, about six leagues from Agra, Biâna, and Skanderabad, famous for indigo.

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The province of Dehli lies to the north of Agra. The road betwixt the two capitals is planted with trees, with a turret at every half-league, and, at every stage, a caravanferay for lodging travellers; yet it is much infested by robbers, so dextrous at casting a noose about a man's neck, that they never fail, if within reach, to seize and strangle him. Dehli, which gives name to the province, and is the usual residence of the great mogul, stands in an open plain country, on the side of the Jemna. The circuit of the walls, without which are large suburbs, may be about nine miles. The fortrels, which contains the emperor's palace, with the mahl or haram, beautiful gardens, and stables, &c. is a mile and a half in circuit, having good walls, with round towers, and ditches full of water, faced with stone. At the gate of this palace, an army of fifty thousand horse encamps daily, whether the court be at Agra or Dehli. The horses in the emperor's stables are said to amount to twelve thousand, and the elephants to five hundred. Of the last, that on which the emperor rides has on its back a throne, glittering all over with gold and precious stones. In these countries, where the forage is burnt up with the sun's heat, they feed the horses in the morning with bread, mixed up with butter and sugar, and in the evening they have rice-milk, seasoned with pepper and anniseed. All the horses in the mogul's stables, and those of his cavalry, are brought from Arabia, Persia, the province of Balkh, Bokhara, and Kabul.

The province of Azmir lies south-west of Dehli, and west of Agra. It is divided into three lesser provinces or districts, viz. Bando, Jeselmir, and Soret, Azmir, which is the capital, and gives name to the province, is pretty large, and its chief trade consists in salt-petre, great quantities of which are made in it. Here is the tomb of Khoja Mondî, a
 Moham-

Mohammedan saint, to which is a great resort of pilgrims from all parts.

The province of Sind or Sindi, by some called Tatta, from its capital, has Azmir on the east; Multân on the north; a desert, and the Indian Sea, to the south; and to the west Makrân and Sejestân, in Persia. It takes its name of Sindi or Sind, from the Indus, called by the Orientals Sindi or Sind, on both sides of which it lies, from north to south. It is also sometimes called by the Orientals the kingdom of Diul, from a town of that name, on its southern confines. Tatta, the capital, is a very large and rich city, and of great traffic, the Indian merchants buying a great many curiosities made by the inhabitants, who are wonderfully ingenious in all kinds of arts. The city stands about two miles from the Indus, whence canals are cut to convey water to it; and forty from Larri Bander, or Bunder. It is near three miles long, and one and an half broad. The citadel is capable of lodging fifty thousand men and horses, with convenient stabling, and a palace for the nabob or viceroy. In 1699, no rain having fallen for three years, a plague ensued, which, in the town only, carried off above eighty thousand manufacturers in silk and cotton. There are above four hundred Mohammedan colleges in this city, for the training up of their youth. They have plenty of black cattle, large and good; and horses, small, but hardy and swift. They hunt with dogs, leopards, and a fierce creature called shûgûs, as big as a fox, with ears like a hare, and the face of a cat. Being shewed the game, deer or antelopes, it springs upon them, and scratches their eyes out. The finest palanquins in all the Indies are made at Tatta. These are a sort of coaches or couches, covered with a bending canopy, and carried by four men, who will trot along, morning and evening, forty miles a day; ten being

being usually hired, who carry the palanquin by turns, four at a time. They are commonly very dear; but the porters may be hired for nine or ten shillings a month each, out of which they maintain themselves. The Indus at Tatta is about a mile broad, and full of little pleasant islands. The stream is usually about six fathoms deep, but not very rapid, its motion not exceeding two and an half miles in an hour. It produces many kinds of fish, particularly very fine carp. Towards the sea it is called Divelli, or Seven Mouths, although it discharges its waters by many more. In April, May, and June, the adjacent country is overflowed by it. Vessels called kaftis, some of which contain twenty tons, navigate it as high as the province of Kashmîr. Larri Bander, or Bunder, stands five or six miles from the sea, on a branch of the Indus, capable to receive ships of two hundred tons burthen. This place being, as it were, the port of Tatta, a great trade is carried on in it; but the kasfilas, which pass between it and Tatta, are often robbed, though escorted by one or two hundred horse.

The province of Multan, which includes that of Bukor, has to the south Sind, to the north Kâbul, with Persia to the west, and Lahur to the east. It is watered and fertilized by many rivers. Its principal cities are Multân, Kozdar or Kordar, Kandavil, and Sandur; and its most valuable commodities cotton, sugar, opium, galls, brimstone, and camels. Multân, which gives name to the province and is its capital, though not very large, stands not far from the Indus, but has not much trade. It furnishes the best bows, and nimblest dancers, in all Hindostan. The banियans, and kâtri or kutteri, have a famous pagod here, to which pilgrimages are performed. The idol worshipped here is clothed in red leather, has a black face, and

two pearls in place of eyes ; but the Mohammedan governor takes the offerings that are made to it.

The province of Kâbul or Kabulestân, is separated, on the north, from Tartary by Kâf-Daghi, a chain of mountains ; Kashimîr lies to the east ; Zâbulestan and Kandahâr to the west ; and Multân to the south. The country, though watered by two rivers, which fall into the Indus, yet, being cold and mountainous, is not very fruitful : however, it abounds in aromatic trees and drugs, which are very profitable ; and yields iron, which is fit for all uses. Mirabolans grow in the mountains, whence that fruit is called kâbuli by the Orientals ; and from hence especially come the canes, of which they make halberts and lances. A great trade is carried on from hence with the rest of India, Persia, and Usbeck Tartary : from the last above sixty thousand horses are yearly brought hither for sale. This province, besides Kâbul, its capital, which is very large, and has two strong castles, with a great many palaces, is full of small cities, towns, villages, and pagods ; most of the inhabitants being Pagans.

The province of Kashmîr, or Kishmîr, is bounded on the west by Kâbulestan ; on the east by part of Tibet ; on the south by Lahur ; and on the north by Tartary. It is entirely surrounded by mountains, excepting two or three narrow passages, but within has large fine plains. According to the common opinion, there are no fewer than an hundred thousand villages in the plains and mountains. The lower mountains are stored with all sorts of cattle and game, without any wild beasts ; the higher are always covered with snow. Innumerable springs and rivulets issue from these mountains, which at last form a large river, that falls into the Indus towards Atok. Besides those of the country, many of the European fruit trees, plants,

plants, and flowers, grow here. Kashmîr, the capital, by some called Sirenâker, is a large city, standing very pleasantly, near a lake, and on the above-mentioned river. Its environs are so delightfully diversified with the lake, gardens, hills, and canals, that the Mogols call it the Paradise of the Indies. It was once the capital of a large kingdom. The Kashimirians are as fair, especially the women, as in any part of Europe. They are said also to be very witty, dexterous, and ingenious, making a variety of curiosities, which they vend all over the Indies; but their most profitable manufacture are the stuffs, called shales, which are made either of the wool of the country, finer than Spanish, or of hair, finer than beaver, taken from the breast of a wild goat in Great Thibet, and worn by the Indians and Mogols in winter, on their heads.

The province of Lahur lies to the south of Kashimîr, and north of Dehli. Multân lies to the west, and to the east are high mountains, inhabited in many places by rajahs, part of whom are independent. It is one of the largest and most fruitful provinces of the Indies, being well-watered, and abounding in rice, corn, fruits, good wine, and the best sugars of all Hindostan. All sorts of manufactures flourish in the towns. Lahur, the capital, stands on the river Ravi, an hundred miles from Dehli, an hundred and fifty from Agra, and upwards of sixty from Multân. It was once no less than three leagues in length, but is now much decayed. On the road from it to Dehli are a great many pagods, or idol-temples.

The province of Ayud, Audih, or Hawd, contains the most northern countries belonging to the 'mogols. There are many independent rajahs in it, and two noted pagods. Notwithstanding the mountains in it, it is exceeding fertile,

tile, being well watered; and the trade carried on in it is very considerable. Its capital is of the same name.

The province of Varad or Varal, containing the north-eastern countries of Hindostan, in respect of soil, fertility, and trade, very much resembles that of Ayud.

The province of Bekar, the most eastern of Hindostan, is well watered, large, and rich, containing the provinces of Dowab, Jesuat, and Udeffeh, in which, besides Bakâner, the capital, situated to the west of the Ganges, are several other considerable cities, as Sâmbal, Menapûr, Rajahpûr, and Jehânak.

The province of Hallabâs, formerly called Purup, lies to the north of Bengal, and comprehends those of Narvar and Mevât. Its capital, now of the same name, but formerly called Praya or Praga, stands at the conflux of the Jemini, or Jemna, and the Ganges. There are many other considerable cities in the province, particularly those of Narval and Jehûd.

The province of Ouleffer, which we call Bengal, is inhabited mostly by Hindûs, who call it Jaganat, from the pagod of that name. This province is by some travellers esteemed more fertile than Egypt, bearing rice, sugar-canes, corn, sesamum, small mulberry, and other trees, and supplying many foreign countries with these, and other commodities. For half a crown, one may have twenty good pullets, and ducks and geese in proportion. Kid, mutton, and pork, are in great plenty. No country affords such store of callicoes, silks, saltpetre, lakka, opium, wax, and civet; but the air is unwholesome, especially to strangers. Bengal extends near an hundred leagues on both sides the Ganges, from Rajah-Mâhl to the sea, and is full of cities, towns, villages, and castles. There are many great
canals

canals in it, which were formerly cut out of the Ganges, for the conveniency of transporting merchandize, and reaching far into the country. Here idolatry reigns triumphant; the chief pagods of the Indians being built upon the Ganges, as by them esteemed sacred. The Hindûs here, in general, are said to be extremely voluptuous, to have a piercing wit, and to be much given to stealing. The women are represented as very bold and lascivious, using all sorts of arts to debauch young men, especially strangers, whom they easily trepan, because they are handsome, and go well dressed. Dakka, the largest city in the province, stands on the most eastern branch of the Ganges, under the tropic of Cancer, fifty leagues from Chatignan, at the mouth of the river, and an hundred from the western mouth or branch. The tide comes up as high as Dakka, which extends four miles and an half along the river, and has an English and Dutch factory in it. Among the other towns, the most considerable are, Kassem-Bazar, Kafan-Bazar or Cassumbazar, Hughli or Ogûli, Chinchura, Barnagur, Calcutta, Charnagur or Chandernagor, Mâksûdâbâd or Rajah-Mâhl, Maldo, Patna or Patana, and Banâres or Banarus, called also Waranasi and Vâna-Rajah, and by the Hindûs in the peninsula on this side the Ganges, Kâsi or Kâshi. Most of these towns stand on the west branch of the Ganges, and have English and Dutch factories in them: at Calcutta, in particular, is the English factory, called Fort-William, to which all the rest in Bengal are subordinate. At Patna, or Mâksûdâbad, the subah or nabob of Bengal keeps his court. Banâres is celebrated for its sanctity, and being the university of the Indies.

The province of Mâlva lies to the west of Bengal and Hallabâs, and includes the countries of Râjah-

jah-Rânas, Gwaliar, and Chitôr. It is very fertile, producing whatever is found in the rest. The chief cities are Ratîspor, the capital, and a place of great traffic, Ujen or Eujin, Mândo, Nar, Seringe, and Chitôr.

The province of Kandîsh or Khandeysh, including that of Berar, and what the great mogul possesses, or formerly, at least, possessed of Orixâ, is of vast extent, full of populous towns and villages, and abounds with cotton, and manufactures of that produce. The capital of the province is Brâmpur, situated on the Tâpti, about eighty leagues from Surat. The trade here is equal to that of any other city. Besides chintz, there are white callicoes, mixed with gold and silver, whereof the rich make veils, scarfs, handkerchiefs, and coverings. The same trade is driven at Orixâ or Orîsha, Berar, Shâkpur, and other towns of this province. In the territory of Berar is a castle, called Rota or Roughtaz, strongly fortified, and seated on a hill, the sides of which are perpendicular, except where a narrow path leads up to it.

The other five provinces of Ballagât Proper, Baglâna, Telênga, Viziapur, and Golconda, belonging to the empire of the mogul, shall be described under the Hither Peninsula of the Indies, in which they are situated, and to which we now proceed.

The HITHER PENINSULA of INDIA,
or that within or on this Side of the GANGES.

THIS great peninsula, in its largest extent, is bounded on the north by an east and west line, drawn from the Gulph of Kambaya to the mouth of the river Ganges, or, if you will, with the twenty second parallel of latitude; and, on the other three sides, by the ocean: but, in a less extended sense, its northern boundary will be a line drawn from the city of Kambaya, at the head of the gulph of that name, south-east, to the coast of Masulipatan, on the bay of Bengal. Within the former limits are contained several spacious countries; namely, the provinces of Baglâna, Ballagâte, and Tellin-gâna or Telenga, all comprehended under the general name of Balagate; the kingdom of Vissiapûr, which, with the other three provinces, are comprized under the name of Dekkan or Dekan; the kingdoms of Golconda and Orîsha, or Orixá; the kingdom of Karnata, or the Karnatic, a part of which was formerly called Bîsnagar and Narsinga; the kingdoms of Messûr, Madûra, Marava, and Tanjaor; lastly, the kingdoms of Kanara and Malabâr. For many ages, these countries were governed by their own rajahs, or kings; but, since the Mohammedans have got footing in Hindostan, they have undergone various revolutions, and several of them are, or were at least before Kouli Khan's invasion, tributary or subject to the great mogul. It is indeed generally supposed, that the whole peninsula within the Ganges is under the immediate government of the mogul himself, and that the royal mandates from Delhi are, according to the received notion of so arbitrary a dominion, implicitly obeyed in the most remote parts of the peninsula;

sula; but this is so far from being true, that a great part of that vast peninsula never acknowledged any subjection to the throne of Dehli till the reign of Aurengzebe, about the middle of the last century; and the revenues from those Indian kings and Moorish governors, who were conquered or employed by him, have since his death, but especially since the above-mentioned invasion, been intercepted by the viceroys, whom his weaker successors have appointed for the government of the peninsula; so that, at this time, neither can the tribute from the several potentates reach the court of Dehli, nor the vigour of the government extend from the capital to those remote countries. In fine, ever since the irrecoverable stroke which the mogul family received by the invasion of Thamas Kouli Khan, most of the distant and powerful nabobs have thrown off all subjection to them, and seized the revenues of their respective provinces. When lord Clive went over last to Bengal, to settle the affairs of that country, the present mogul was with Sujah Dowla, whom he had constituted his vizier, and to whom he applied, after the murder of his father at Dehli, for his assistance in recovering the throne of his ancestors. By the treaty which lord Clive concluded with these princes, the East-India company guarantied the dominions they were then respectively in possession of. What turn the affairs of the mogul have since taken, we cannot pretend to give our readers any certain information, nor is it of any great importance. That division of the peninsula called Decan, extending from Balasore-Jagonaut, or thereabouts, to Cape Comorin, is under a viceroy or nizam, (who used to be appointed by the mogul) of exceeding great power, having within his jurisdiction seven large territories or provinces, to which he had the undisputed right of nominating nabobs

or governors. In all parts of India, as we observed before, there are still large districts, under Indian kings, called rajahs; such as Messûr, or Maïssore, whose capital is Seringapatam, and Tanjore or Tanjaor, whose capital is of the same name. There are also among the woods and mountainous parts of the country, several petty princes, distinguished by the name of polygars, who are all tributary to the nabobs, as these are to the viceroy, whose residence is at Aurengabad. The Carnatic is that part of the peninsula which comprehends the principal settlements of the Europeans; namely, Madrafs, Pondicherry, and Arcot.

With respect to the climate and seasons of this peninsula, that chain of mountains which runs thro' it, from north to south, are the cause of an extraordinary phenomenon; for while it is winter on one side of these, it is summer on the other. On the coast of Malabar, a south-west wind begins to blow from the sea, about the end of June, with continued rain, and lasts near four months, during which time the weather is calm and serene on the coast of Coromandel; and, towards the end of October, the rainy season, or change of the monsoon, begins on the Coromandel coast, which having no good ports, and the tempestuous waves beating continually against it, is so dangerous for the shipping to remain there, during the three ensuing months, that it is scarce ever attempted. This is the cause of the periodical return of our ships to Bombay, where there is a secure harbour, and convenient docks. This peninsula lying almost entirely within the torrid zone, the air is hot, particularly in April and May, when the hot winds blow, for two or three hours, in the morning, with a scorching heat, coming over a long tract of burning sands, for several hundred miles: but then, about noon, the wind blows from the sea in the opposite

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posite direction, and refreshes the country with cooling breezes; for the wind alters every twelve hours here, and blows off the land from midnight till almost noon, and from the sea the other twelve hours: but this must be understood to be on or near the shore.

The soil, being refreshed and fertilized by the periodical rains, yields in abundance palms, cocoa-nuts, tamarinds, guavos, mangos, plantains, pine-apples, oranges, lemons, pomegranates, and melons, together with rice, wheat, pepper, and a variety of garden stuff. The animals are elephants, camels, horses, oxen, buffaloes, sheep, deer, lions, tigers, and many other wild beasts, and game; and there is plenty of fish and fowl. There are also serpents, scorpions, musketos, locusts, monkeys, and shining-flies, which appear like stars upon the trees in the night.

The inhabitants of this peninsula consist chiefly of Mogols and Hindûs, who are the original natives, (by us called Indians) Parfis, Moors, and Europeans, of several nations. It seems probable, as we observed under Hindostan, that a colony from Ethiopia antiently settled in the southern division of the peninsula, where their posterity, now called Moors, still remain, none but blacks possessing any part of that country; and, that they came from Ethiopia, appears not only from their complexion, but from their long hair and regular features, very different from those of the other African blacks. It may be said, perhaps, that the people of this country were originally black; but this is far from being probable, because none of the natives of the other parts of India are black, though they lie much nearer the equator.

As to religion, the inhabitants are either European Christians, or those of St. Thomas, Mohammedans of the sect of Omar, or pagans and idolaters. Of the religion of the pagan Parfis, called

also Guebres, Gaures, Magians, or fire-worshippers, we have already given some account under Hindostan, and shall say something farther under Persia. As to that of the Hindûs or Indians, they seem to have lost all memory of the ages when they first began to believe in Vistnou, Eswara, Brama, and a thousand divinities subordinate to these, who are worshipped in temples, called pagodas, all over the Peninsula, and Hindostan, the whole extent of which is holy to its inhabitants; that is, there is no part in which some divinity has not appeared, and done something to merit a temple, and priests to take care of it. Some of these temples are of immemorial antiquity, and at the same time of such stupendous labour, that they are supposed to have been built by the gods to whom they are consecrated. The histories of these gods are a heap of the greatest absurdities. Here Eswara twists off the neck of Brama; there, the sun gets his teeth knocked out, and the moon her face beaten black and blue, at a feast, at which the gods quarrel, and go to loggerheads. They say, that the sun and moon carry in their faces to this day the marks of this broil. Sometimes a moral or metaphysical allegory, or a trace of the history of an antient legislator, is discernible in these stories; but, in general, they are so very extravagant and incoherent, that we cannot help being surprized, how a people, so reasonable in other respects, should have adopted such a heap of chimeras as a creed of religion, did we not find the same credulity in the histories of nations much more enlightened.

The bramins, who, as we observed already, are the tribe of the priesthood, descend from the brachmans or gymnosophists, who are mentioned with so much reverence by antiquity; and though their reputation now, as philosophers or men of learning, is much inferior to that of their ancestors, yet, as priests, their religious doctrines

trines are still implicitly followed by the whole nation, and, as preceptors, they are the source of all the little knowledge to be found in India.

The bramins and baniyans shed no blood, and eat no flesh, holding the doctrine of transmigration. The former encourage wives to burn themselves with their deceased husbands ; and seem to make the perfection of religion to consist in a punctual observance of numerous ceremonies performed in the worship of their gods, and in a strict attention to keep their bodies free from pollution : hence purifications and ablutions, as dictated by their scriptures, are scrupulously observed by them, and take up no small portion of their time. The many temporal advantages which the bramins derive from their spiritual authority, and the impossibility of being admitted into their tribe, have, perhaps, given rise to that number of joquees and fakîrs, a sort of pagan fanatics, who torture themselves with such various and astonishing penances, only to gain the same veneration which is paid to a bramin. The tribes and casts, into which the Indians are divided, are reckoned by travellers to be eighty-four : perhaps, when India is better known, they will be found to be many more. All these acknowledge the bramins for their priests, and with them admit transmigration. It is on account of this opinion, that some of them afflict themselves at the death of a fly, though occasioned by their inadvertence : but the far greater number of tribes are not so scrupulous, eating, though very sparingly, both fish and flesh, except beef, the bull being one of their gods. The Moors or Mohammedans eat every thing almost, except swine's-flesh ; but few, either of them or the pagans, drink any other liquor than water : some of the pagans, indeed, drink palm-wine, and toddy, which is drawn from the cocoa-nut tree.

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As to the British establishments in the peninsula, they are divided into two governments, independent of each other. Bombay commands the factories on the western coast, commonly called the Malabar coast, together with those in Persia; and the establishments and possessions on the eastern or Coromandel coast, are under the government of Madras, as those in Bengal are under that of Calcutta.

To this brief account of the Hither Peninsula, we shall add a short description of the chief provinces, towns, and European settlements, beginning at Cape Komorin, and proceeding along the Coromandel coast, from south to north, and then along the Malabar coast, until we return again to Cape Komorin.

The kingdom or province of Madura, or rather Matûray, begins at Cape Komori, commonly called Komorin. It is bounded on the east by the dominions of the king of Tanjaor; on the south by the Indian Sea; on the west by the country of Malabar, from which it is severed by the mountains of Gâtti or Gâte; and on the north by the territories of Mayssûr or Mesiûr, and those belonging to the governor of Jinji. This kingdom is as large as Portugal, extending about three degrees and a half from north to south, and is in breadth about eighty miles, where widest. It is reckoned to contain seventy pallekarens, who are absolute lords in their respective states, but pay a tax to the king. This prince may easily bring into the field twenty thousand foot, and five thousand horse. He has besides five hundred elephants.

The coast of Madura, along which there is a valuable pearl fishery, is destitute of grass, herb, or plant, excepting thistles and house-leek; nor will cocoa trees grow there; yet it abounds with hares and partridges. Here are mice as large as cats, who dare not attack them. This country was formerly

merly a part of the kingdom of Bisnâgar, or Narsinga, and produces a great deal of cotton, but none fine. The principal places in Madura are the capital of the same name, about two degrees north of the cape, where the Romish missionaries have a church; Trishirapâlli, a large, strong, populous city, about one degree north of Madura, where the Romish missionaries have several churches; Manapar, lying about the middle of the coast, where the Dutch have a factory; and Tutukurin, a large sea-port, which, with several other smaller ones, belongs to the Dutch. This colony superintends a great fishery, that lies a little to the northward, and is said to bring the Dutch company twenty thousand pounds yearly tribute. Sea-horns, of which they make bracelets all over the Indies, are found on this coast, and, in the sand seed-pearl.

To the east of Madura lies the kingdom or principality of Marava, or the Maravas, having to the south and to the east, the sea, and to the north Tanjaor. The prince of this country is tributary to that of Madura, and resides at Ramanadaburam, the capital of the country, six or seven miles from the eastern coast, and twenty from the promontory of Koyel, or Kôil, which is the most south-east part of Marava, bounding the coast of the fishery eastward, and beginning that of Coromandel. Due east from the promontory, about three quarters of a mile, is an island, named by some Ramanankor, by others Râmâna Koyel, from which runs a continued reef of rocks and sands, commonly called Adam's-bridge, as far as the island of Manaar, on the coast of Zeloan, Zeilon, or Ceilon.

The kingdom of Tanjaor, or Tanjour, lies to the north of Marava, and to the east of Madûra, being washed on the east by the sea. The soil of this little state is very fertile, being watered by the river Kaveri, which is a branch of the great Kolorân,

rân, and divides into several arms. The prince's revenues amount to several millions. The principal places in this kingdom are Tanjaor, which gives name to it, and is its capital; Negapatam, which stands six leagues from Cape Kalliamera, or Kallamedou, and is a Dutch colony and fortress, taken from the Portuguese by the assistance of the king of Tanjaor, its chief commodities being tobacco and long cloth; Taranganbouri, called by Europeans Tranquebar, or Trinquibar, which stands at the mouth of the Kaveri, and belongs to the Danes; but the colony is said to be poor, and the trade inconsiderable. However, as the Danish East-India company is now in a more flourishing condition, than when our author wrote, it may be supposed that this colony is also in a better condition.

To the north of Tanjaor lies the kingdom of Karnâta, Karnâtika, or Karnâtik, as the Moguls call it, which was formerly a monarchy of great extent, under the names of Bisnâgar and Narasinga. At present it is reduced to much narrower bounds, and is, or was not many years ago, a province of the great mogul's empire. It is bounded on the east by the bay of Bengal; on the north by the river Kristna, which divides it from Golkonda; on the west by Visapûr, or Visiapûr; and, on the south, by the kingdoms of Messûr and Tanjaor: being in length, from south to north, about three hundred and forty-five miles, and two hundred and seventy-six in breadth from east to west. This large country is for the most part champaign, fertile, and populous. Towards the middle are some mountains running northward, which seem to be branches of the Gâtti, or Gâte. The inhabitants are called Badagas. To the east and south of these mountains, the Tamul, or Damul language, the same with the Malabâric, is spoken; and to the north
and

and west of them, nothing is in use but the Talank, Talenga, or Kanarin, which prevails in Visiapûr, and from Malabar to Surat, and the provinces between that city and Golkonda. The whole country of Karnate is divided into Paliagaren, or little principalities, whose Naiks, or princes, are all sovereigns in their respective territories, but subordinate to the great mogul. The principal inland places in this country are Arkat, the capital, on the river Pallaru, or Pallamalerow; Jinji, once the capital of a kingdom of the same name; Shettam-pettou, a large city, and the seat of the nabob, or viceroy, of the great mogul; Arani, a large city on the river Karva, or Karvey; Velour, another large city, five miles west of Arkat, on the river Pallaru; Tiroupati, Troupadi, or Tripeti, twenty-two leagues west-north-west of Fort St. George; Kolalam, or Koralam, a great city, twenty-five leagues west-by-north of Velsour; Bengoulourou, a large city, about twelve leagues south-west of Koralam; Chinnaballabaram, another city, eleven leagues from Koralam to the north-west; Chirpi, a considerable city, the most westward of Carnata; Penoukonda, or Pennagonda, on the river Pannerow, twenty leagues north-east of Chirpi; Gummi Paleam, twelve leagues north-east of Chinnaballabaram; Kadapa, a great city, twenty-two leagues from Gummi Paleam; Gandikotta, a considerable city, and famous fortress, sixteen leagues north-west of Kadapa, in latitude of 15° ; Tadimeri, a great city, twelve leagues south-west of Gandikotta; Anatapouram, another city, eight leagues north-west by north from Gummi Paleam; Raydourgan, on a river which falls into the Krishna, the utmost bounds of Karnata northward; Ranibeddalourou, twenty-two leagues west of Raydourgan; Bisnagar, the antient capital of Carnata when in its splendor. These are the principal inland cities; but

but among them lie, interspersed, a great many others, partly in the hands of the Palli-agars, or Palli-agerens, and partly in the possession of the Mogals.

On the sea-coast, commonly called the Coromandel coast, the most remarkable places are Porto Novo, where great quantities of cotton-cloth of several sorts are made. The Portuguese are numerous here, but the bulk of the inhabitants are Hindûs. The English and Dutch have also some houses in this port. Fort St. David's, a colony and fortress belonging to the English, who bought it from a Moratta, or Maharatta prince, in 1686, for ninety thousand pagodas. The fort is pretty strong, and stands close to a river; and the territory, which is fertile, well watered, healthful, and pleasant, extends eight miles every way. About 1698, the fort narrowly escaped being surprized by the freebooters, who inhabited the neighbouring mountains, and got admittance under pretence of lodging the mogul's treasure there; but they were all killed, before the ambush without could force open the gate. This colony produces store of long cloths; and, without its assistance, that of Fort St. George, on which it depends, would make but a small figure in trade to what it does at present. The black cattle here are small, but cheap, and in great numbers; while the rivers and seas abound with fish. Kud-delor, or Koudelour, by the Hindûs called Kour-ralour, lies about a mile to the southward, on a river capable to receive ships of two hundred tons. Ponticheri, or Pondicherri, the chief establishment which the French have in the Indies, lies about five leagues to the north of Fort St. David's. The city was large, and the streets strait, the houses of the Europeans being of brick, and those of the Indians of earth; but, during the late war, it was taken by the English, and, with its strong regular fortifications, demo-

demolished. Sadras, Sadrats, or Saderas Patam, a small factory of the Dutch for buying up cloth, to the north of Pondicheri. St. Thomas, called also Meliapour, to the north of Sadras, where the Portuguese have a settlement. The town takes its name from the apostle, concerning whom there are many traditions and legends in this country: they even pretend to show his grave on a hill about twelve leagues from the town. Fort St. George, an English settlement, called also Madrafs, and Madrafs-patan, from the city of that name in which it is situated. The natives call it Jenna Pattenam, or, as the English commonly pronounce it, Chinapatam. The town is divided into two parts, called the White and Black Towns, the former of which is inhabited by Europeans, and the latter by Jentoes, or Gentoos, Mohammedans, Armenians, and Portuguese, who have all their respective churches, all religions being tolerated there. The White Town is walled quite round, with several bastions and bulwarks to defend it; and it has the sea on one side, and a river on the other. It is about four hundred paces long, and one hundred and fifty broad, divided into pretty regular streets, with Fort St. George in the centre. There are two churches in it, one for protestants, the other for Roman catholics, with a good hospital, a mint for coining rupees and pagodas, and a town-hall, underneath which is a prison for debtors. The town is a corporation, consisting of a mayor and aldermen, formerly chosen by the burghers, but at present by the governor and his council, in consequence of which, every thing is carried as the governor would have it, who can annul all decisions in case of debt, or otherwise, made by the court, which is properly a court of conscience. The Black Town is walled towards the land, the sides towards the Sea and White Town being open.

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The situation of Madras is far from being commodious. It fronts the sea, which rolls there more than on any other part of the coast of Coromandel: the foundation is in sand; with a salt-water river on its back, which hinders all fresh springs being brought within a mile of the town; and, in the rainy season, causes inundations on one side, while the sea often threatens destruction on the other. From April to September the sun is scorching hot, so that, but for the sea breezes, the place could not possibly be inhabited. The diamond mines being no more than a week's journey from hence, these precious stones are pretty plenty here; altho' few large ones are brought to market, since that which governor Pitt sent to England. Any one may dig at the mines, after agreeing with the great mogul's officer for a spot of ground, which is walled about, and centinels placed round it. All stones, sixty grains weight, belong to the emperor, and it is death to secrete any of them. The colony produces very little of its own growth or manufacture for foreign markets; which yet it supplies with foreign commodities, particularly China, Persia, and Mokha, or Mocha, sharing that commerce with Surat. The colony is well peopled, there being computed to be upwards of eighty thousand inhabitants in the towns and villages dependent upon it; among whom may be reckoned five or six hundred Europeans: but, as their provisions are brought from other parts, any enemy, who is stronger at sea, may easily distress them. Palliakatta, or Polikat, lying to the north of Madras, belongs to the Dutch, who have a fort there named Gueldria, with a few soldiers in garrison.

The country of Ikkeri, and the kingdom of Mayssour, or Messûr, formerly belonged to Karnataka. Ikkeri extends in length, from south to north, about one hundred and thirty miles, and in breadth

Breadth fifty-eight. It is bounded on the north by the Sunda Rajahs territories; on the south by Mayssour; on the east by Karnata; and on the west by the country of Kanara, from which it is separated by the mountains of Gatti, or Gate. It takes its name from its capital, a large town, about three leagues east of the same mountains, consisting of houses, intermingled with lakes, groves, fields, and woods.

The kingdom of Messûr has to the north Ikkeri, and Karnata; to the south Madûra; to the west Malabâr; and to the east Karnata. The revenue of the prince is said to amount to near fifteen millions of livres, and his forces to thirty thousand foot, and ten thousand horse. Travellers tells us, that the people of Massûr have an instrument, with which they seize and cut off the noses of their enemies in battle, which, together with those of their prisoners, they salt and send to court. The chief cities in the country, besides that which gives name to it, are Shiranga-patam, Darmapouri, Carriour, and Darabarou. Heyder Alley, who is become so famous of late by his successes against our East-India company, is a native, and, at present, prince of this country, tho' it is said, he was originally no more than a common foot soldier, or seapoy.

In the high rocky mountains of Gatti, separating Messûr from Malabâr, are a people called the Malleams, who are said to be very honest, good-natured, charitable, and without deceit. They are entirely free, being governed by their own laws, under captains or judges. The chief settlement which they possess is called Priata. They wear jewels in their ears and noses. At the foot of the mountains of Gatti live the Christians of St. Thomas. The Marattas, a powerful people, who follow no profession but war, and enrich themselves by obliging their wealthy neighbours to pay them

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them an annual chout or tribute, have also their principal settlements in these mountains or plains.

The kingdom of Golkonda is bounded on the east by the sea of Bengal ; on the west by the province of Balagât ; on the north by the mountains of Orixâ, or Orissâ ; and, on the south, by a part of Bîsnagar. Winter begins here in June, with terrible claps of thunder, and continues with furious storms of wind and rain, and intervals of fair weather, till October, when the rains cease. The air is somewhat cold in the nights and mornings ; and the heat, during the day, as moderate as in France in the month of May, till about the beginning of February, when the great heats begin again. The rains render the land exceeding fertile, especially in fruits. Of vines there is plenty ; and of the grapes, which are for the most part ripe in January, they make white wine. They have two crops of rice, and several other kinds of grain. A sheep may be had here for a shilling, a partridge for a penny, and a fowl for less than twopence. Provisions bear much the same price almost all over the coast of Coromandel, which extends from Masulipatan to the Cape of Negapatan. This country, which is said to extend two hundred and sixty miles along the Bay of Bengal in form of a crescent, and two hundred in breadth from east to west, produces also indigo, bezoar, mines of iron, steel, and salt, and several of diamonds, and other precious stones ; but is much infested, in many places, with serpents, whose venom they expel by the stone cobra, or by holding a burning coal to the part affected. The kingdom of Golkonda is one of these that belong to the great mogul. The diamond mines in this country are generally adjacent to the rocky hills and mountains, which run quite through it, and it is supposed all these mountains contain them. There

are as many mines worked in the kingdoms of Golkonda and Vifiapur, as may supply all the world, besides many more forbid to be wrought, to prevent the diamonds being too common. In the kingdom of Golkonda alone, there are no less than twenty-three that are wrought. The governors of the mines covenant with the undertakers or adventurers, that all the stones they find under fifteen carats weight shall be their own, but those above that weight the king's: in the two capital cities, however, of Golkonda and Vifiapur, there is no seizure of any stones. The trade in diamonds is almost wholly engrossed by the Banians of Guzerat, who furnish their countrymen with them not only there, but at Goa, Agra, Dehli, &c. The present inhabitants of this kingdom are Moors, Persians, Gentoos, Armenians, Portuguese, Dutch, English, and a few French. The king has vast revenues, arising from lands, customs of merchandize, and provisions; but chiefly from the diamond mines and salt. He wears jewels of inestimable value in his crown, being a row of great diamonds, three or four inches diameter, and almost a foot long. Though he is tributary to the mogul, he is said to keep a standing army of an hundred thousand horse and foot, besides two hundred elephants. The capital of this kingdom, called Bagnâgar, stands about fourteen or fifteen leagues from the borders of Vifiapur. The houses, excepting the king's palace, and those of the quality, are very mean, but they have all fine gardens, the beauty of which consists in long walks, kept very clean, and lovely fruit-trees; but they have neither beds of flowers, nor water-works: contenting themselves with cisterns, or basons of water. There are in Bagnâgar many rich merchants, bankers, and jewellers, besides great numbers of very skilful artificers, especially in cotton manu-

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factures, which they make so fine, and of such lively colours, that they are preferable to silk. Here are also many Franks, or Europeans, especially fugitive Portuguese, besides English and Dutch. Two leagues west of Bagnâgar is a royal castle, as large as a city, called Golkonda, whence the kingdom takes its name. When an omrah appears on horseback in the streets of the city, he is preceded by music, with forty or fifty troopers, an elephant or two, and men carrying banners at their heads. The lord himself is attended by thirty or forty footmen; some clearing the way, others, with fine napkins, driving away the flies; one holds an umbrella over his head, another his tobacco-pipe, others carry pots with water: lastly, a camel or two, with men beating of timbrels on their backs, close the procession. When the omrah chose his palanki, he was seen lying in it effeminately, with flowers in his hand, smoking tobacco, or chewing betel. On the coast of Golkonda, east-south-east from Bagnâgar, lies Masulipatan, where the English and Dutch have factories. Some place Madras, Paliakata, and St. Thomas, or Meliapur, mentioned above under Karnate, in the kingdom of Golkonda. The English have also factories at Ganjam and Vizigapatan, on this coast; and the Dutch at Narsipore.

Orixa, Orisha, or Oristan, by the natives called Oria, is a province which is separated from Bengal, on the north, by the river Guenga; has the bay on the east; the mountains of Ballagate and Berar on the west; and Golkonda on the south, of which kingdom it was formerly a part, but afterwards governed by a king of its own, who was subdued first by the king of Patan, and afterwards by Eekbar the Mogul. It extends in length, from east to west, about five hundred and fifty miles, and in breadth about two hundred and forty. The soil is fruitful in rice.

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Its other commodities are white cloth, Bengals, oil, butter, mirabolans, bees-wax, lack, ginger, pepper, anise, and cummin-seeds. Here is also plenty of iron, great numbers of cattle, antelopes, and deer, which are very tame, together with bears and monkeys; but fish being worshipped, are not to be purchased, and poultry, partridges, and pheasants are very dear, as they must not be killed without leave from the prince. This prince is said to have an annual revenue of between seven and eight hundred thousand pounds; out of which he pays a tribute to the mogul of twelve thousand five hundred pounds a-year, and his quota to the mogul militia, according to some travellers, is rated at four thousand horse and eight thousand foot. Orixa, which gives name to the province, stands in the middle of it, one hundred miles from the Bay of Bengal. The other places worth mentioning are, Cattack, a large city, on an island in the river of that name, twenty-five leagues from the sea; Raypore, at the mouth of the Cattack; Badruck, on the side of a river, twenty miles from the sea, and fifty from Cattack; Arispore, the capital of a little province, to which it gives name; Manikapatam, on a bay of the sea; Illure, about three miles east of Ganjam; and Jagarynat, one hundred and twenty miles south-east of Cattack, famous for an idol's temple, to which pilgrims resort from all parts of India. The figure of Jagarynat is only an irregular pyramid of black stone, of about four or five hundred weight, with two rich diamonds near the top to represent eyes, and the nose and mouth painted with vermillion. There are about five hundred priests belonging to it, who daily boil rice and pulse for the use of the god.

The country which bears the general name of Decan, comprehends the province of Ballagete,

subdivided into those of Baglana, Balagate, properly so called, and Telengana, or Talenga; and the kingdom of Vifiapûr, under which we include Konkan, or Kunkam, lying between the Gate and the Indian Sea, or western coast. Some authors under Decan, without sufficient authority, include Golkonda, and even Oria, Orixá, or Orisha, with the countries as far as Bengal and the Ganges; and some also the country of Kanara. The three provinces of Baglana, Balagate and Telenga, may be comprized under the general name of Balagate, as they lie to the north of the mountain Gate; for Balagate signifies the tramontane provinces, or those beyond the mountains. This northern part being by much the larger and more considerable of the two, its kings, stiled Nizam-shah, were called kings of Decan, till it was conquered by the great mogul, Shah Jehân; after which, that title was given to the kings of Vifiapûr, who possessed the remaining part of Decan; while the Mogols, with more right, added the crown of Decan to their other titles, as having subdued the larger half of it.

The province of Balagate, properly so called, is the largest of the three which composed the northern Decan. It has Khandish and Berar in the mogul's empire to the north; Telenga to the east; Baglana, with part of Guzerât to the west; and Vifiapûr to the south. Since it fell into the hands of the mogul, it hath taken the name of Dowlet-abad, from its former capital. It is a fruitful pleasant country, abounding with cotton and sugar. The Sansons make it extend two hundred miles from south to north, and one hundred and twenty from east to west. The principal towns are Aureng-abad, and Dolt-abad; or Dowlet-abad. The latter is reckoned the strongest place in all Hindostan. Five miles from it, towards Bombay, are the famous pagods of Elora,

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standing in a plain about two leagues square. In this space there are a great number of tombs, chapels, and spacious temples, full of pillars and pilasters, with many thousand figures, all extremely well cut out of the natural rock, and polished. It is a stupendous work, surpassing, in appearance, human force, and to be admired by Europeans, although the architecture and sculpture be not so delicate as with us.

Telengâ, Tillingâ, or Tillingâna, has on the east Golkonda, on the west Baglâna and Vîsiapûr, on the north Balagate, and on the south Bisnagar. The capital at present is Beder or Bedr, a great city, encompassed with brick walls, and garrisoned with three thousand horse and foot. This province has a particular language, called the Telengâ, which some make the same with the Kanari.

Baglana has on the north Guzerat and Ballagate, on the east this last province, and on the south and west that part of Vîsiapûr called Konkan, or Concan, belonging to the Maharattas. It ends in a point at the sea-coast, between Daman and Balsera. It is the least of all the provinces of which the Mogul empire consists; and its capital is called Mouler. The Portuguese territories begin in this province at the port of Daman, twenty-one leagues south of Surat, and run along the coast by Bassaim, Bombay (now belonging to the English) and Chawl, to Dabul, extending almost fifty leagues to the north of Goa. In this province, as in the rest of Decan, they marry their children at four or five years of age, and suffer them to bed when the boy is ten, and the girl eight; but the females, who have children so young, give over conceiving at thirty, and soon grow extremely wrinkled.

The kingdom of Vîsiapûr, called by the Moguls Bijapûr, is bounded on the east by Karnate, from which it is separated by the mountains of

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Gate, or a branch thereof; on the west by the sea; on the north by the provinces of Baglana and Balagate; and on the south by Karnata and the kingdom of Kanara. Viliapûr had formerly an independent king of its own; but, since the year 1685, he has been a vassal to the great mogul, with whom, and the Portuguese, he is often embroiled. The country, including Koncan, is of great extent, and in general champaign and fertile, except towards the sea, where it is mountainous, and covered with woods; but the latter abound in cattle. The vallies yield plenty of rice and cocoa-nuts; and they have many rivers, both salt and fresh, with store of saltpetre. The king's forces consist of one hundred and fifty thousand foot and horse; and his revenues, including those of part of Karnate, are six millions two hundred and fifty thousand pounds. The inhabitants are of different religions, and have a peculiar language, with a swarthy complexion. The capital of this country is the city of Viliapûr, from whence the kingdom takes its name. It stands on the river Mendoua, fifty-six leagues, within land, north-east from Goa, and is very large, but has little trade. Most of the inhabitants are Moors and idolaters. Besides this capital, there are many other considerable cities and sea-ports in the kingdom of Viliapûr and province of Koncan.

The coast of Viliapûr, or, if you will, of Koncan, which makes the western part of Viliapûr, is in a manner divided between the Portuguese and the Hindû states, not many years since erected in those quarters. The principal places on this coast are, Daman, Bassaim, Trapor, or Tarapor, Chawl, Dandi-Rajahpûr, Dabul-Rajupûr, Ghiria, and Vingurla. Daman, lying twenty-two leagues south of Surat, was a place of good trade, and belonged to the Portuguese, till about the year

1740, when it fell, with the rest of their possessions between Surat and Goa, into the hands of the Maharattas, or Marats, a tribe or people who live by plunder, and whose prince, or rajah, keeps his court at Settara in Decan. Trapor, or Tarapor, lies eight leagues from Daman to the south. It was a small, but very rich city, when under the Portuguese, and dependent on Daman. Bassaim lies eight leagues to the south of Trapor, and has a harbour for small ships. When in the hands of the Portuguese, it was one of the most considerable places they had; the governor being stiled general of the north, and having under him Diu, Daman, and Chawl, with all their territories. Over against it lies the island of Salsset, which is above twenty-five miles long, and, in some parts, ten broad. This island, when possessed by the Portuguese, was stocked with villages and churches, but is now in a desolate condition. There are several other islands on this coast, and among the rest Bombay, which we shall describe after the towns. Chawl lies about seven leagues south-east of Bombay, and was formerly a noted place of trade, but is since fallen to decay. Dandi-Rajahpûr, lying seven leagues to the south of Chawl, is a town belonging to the Siddi, who generally lies there with a fleet of the great mogul's vessels and ships of war, besides an army of thirty or forty thousand men. This place has a good harbour, and the adjacent country feeds store of black cattle, from whence the English at Bombay are mostly supplied, while they keep on good terms with the siddi, otherwise he makes them feed on fish. Dabul lies five leagues to the southward of this last place, at the mouth of a large river, and was formerly a town of trade, where the English had a factory. Rajahpur lies exactly in seventeen degrees of north latitude, above four leagues up the river of the same name, and seven from Dabul. Here is

one of the best harbours in India, and there was formerly both an English and French factory in the town. The chief commodities of the country hereabouts are, saltpetre, calicoes, betillas, muslin, but especially pepper, which grows in great plenty. Ghiria, which was the common residence of Angria, the famous pirate, lies about two leagues to the south of Rajahpûr, and is well fortified by a strong castle, washed by the sea. Vingurla lies sixteen leagues south of Ghiria, and was formerly a place of trade, where the Dutch had a factory for cloths. Between these two places, about a mile from the main land, lies the little isle of Malwan, governed by an independent rajah, who, with three or four grabs, robs all he can master at sea.

The isle of Bombay, belonging to the East-India company, lies in the latitude of fourteen degrees north, forty-five leagues south of Surat, and about forty north of Dunda Dejapore. The Portuguese, who possessed themselves of it soon after their arrival in India, gave it the name of Boonbay, from the excellency of its harbour, which, it is affirmed, will conveniently hold a thousand ships at anchor. It is about seven miles in length, and twenty in circumference. The principal town is near a mile long, but the houses are mean, low, and paltry, a few only excepted, belonging to the Portuguese. The fort stands at a little distance from the town, but not in the most advantageous situation. The soil of the island is sterile, and not capable of improvement; nor has the island any good water upon it: the best is that which they preserve in cisterns after rains, that which their wells furnish having a brackish disagreeable taste. Those who can afford to keep servants, may be tolerably supplied from a spring some miles distant from the town. The principal produce of the island is fine groves of cocoa-nut trees: their

their gardens also produce mangoes, jacks, and other Indian fruits. They make salt in large quantities, by letting the sea into the pits, where the sun evaporates the watery parts, while the saline are left behind. As to the air and climate, they are rather unhealthy, although the natives, and persons seasoned to the country, live commonly to a good old age. Most persons on their arrival are seized with fevers, fluxes, scrophulous disorders, or a disease called barbiers, which wholly enervates the body, and reduces it to a total state of inactivity, and a deprivation of all the loco-motive powers. After rains, a multitude of venomous creatures appear, which grow to an extraordinary size. Their spiders are as large as a walnut, and their toads almost equal a duck in magnitude.

The inhabitants are a mixture of several nations, English, Portuguese, and Indians, amounting in all to near sixty thousand. Formerly the president of Bombay appeared with the state, magnificence, and pomp of a crowned head: he was attended, when he went abroad, with troops of Moors and Bandarins, colours flying, drums beating, and music playing. After the presidency was removed to fort St. George, the governor's splendor diminished; and, indeed, this vanity is kept up among no European nations to its former height, unless we except the Dutch government of Batavia. About two leagues from the fort is a small island belonging to the company, called Butcher's island, of no other use besides grazing a few cattle, and hauling ships for careening on shore. At a league's distance from hence is another large island, belonging to the Portuguese, called Elephant's-island, from the image of that animal carved out in a large black stone, seven feet high.

About three degrees twenty minutes south of Bombay, and about thirty miles south of Vingurla, lies

lies the island and city of Goa, the chief settlement of the Portuguese in the East-Indies, which was taken from the Moors, in the year 1508, by the famous Alphonso d'Albuquerque. This island is situated in the latitude of $15^{\circ} 40'$ north, and is about twenty-seven miles in compass. The river Mandova, which is almost as much respected by the Indians as the Ganges, divides it from the continent, and, at the distance of about six miles, falls into the sea. The adjacent islands are very fertile, and the port, which is represented as one of the finest in the Indies, is strongly fortified with castles and towers, and furnished with abundance of very good cannon. The rainy season continues here from June till September or October, when the land-floods bring down such quantities of mud and sand, as stop up the haven, and impede the navigation. During this time, the weather is very hot after sun-rise, when the rains cease; yet before the rains begin, that is in the months of April and May, the weather is still more sultry; but, from October to March, it is very moderate. The channel of the river on the left, which makes so noble a port, being sometimes one, and sometimes two miles broad, runs many miles up into the country, dividing it into several fruitful islands and peninsulas, which not only furnish the city with necessaries, and the most delicious fruit, but yield a most delightful prospect. On the points of land, and islands in the mouth of the channels, are several forts and batteries of cannon. The channel on the right, that runs between the island of Goa and the peninsula of Salzere, forms the haven of Murmugon, which supplies a safe retreat to the ships that come from Portugal and other parts, when they are shut out of the port by the sands, which the river Mandova brings down, when swollen by the rains. The port of Murmugon is defended by a castle, on
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the peninsula of Salzete. There was nothing in the Indies that could be compared with Goa, in the time of its prosperity; and very few cities in Europe were either larger or better built. It is said, that the revenues of the Jesuits, who had five houses here before they were suppressed, were equal to those of the crown of Portugal. The number of the inhabitants is said to be about twenty thousand: of these the native Portuguese are a very small number. The rest consist of Mestizes, of pagans of different nations, and negro slaves. The natives are as black as jet, having long black hair, and many of them very fine features. It is generally agreed, that the men are, for the most part, proud, indolent, jealous, revengeful, and indigent; the women lazy, lascivious, and as well skilled in poisoning as any in the world.

All that remains under the Portuguese dominion, from the Cape of Good Hope, in Africa, to the city of Macao, in China, is now governed by a vice-roy or captain-general, who resides at Goa. The pomp and splendor of this government is still kept up, tho' the extent of it is much lessened, and the power and credit of it in a manner quite decayed. There are also as many subordinate governments as ever, that is, in title, for otherwise they are of no great consequence; and yet those, on whom they are bestowed, have the rank and title of generals. The fall of the Portuguese power and greatness in the East-Indies, was chiefly owing to luxury, and a corruption of manners. This corruption proceeded so far, by degrees, that not only many of the Jesuits at Goa engaged in trade, contrary to the rules of their order, and their duty as missionaries, but descended so low as to disguise themselves in the habits of fakirs, or Mohammedan monks, that they might have an opportunity of visiting the diamond mines, and purchasing stones.

stones of an extraordinary value, in which some of them were detected, and openly punished. Captain Hamilton says, there could not be a more perfect contrast between the former state of the capital and the country about it, and that of both, when he was there. He stood on a little hill near the city, and from thence counted eighty convents and monasteries, to which there were said to belong not fewer than thirty thousand ecclesiastics, of different orders, nations, and complexions, who were not ashamed to live on the labour of the laity, when these were scarce in a condition to subsist themselves. The territories that immediately depend on Goa are, first, the island upon which the city stands, and in which there are about thirty villages; the peninsula of Salzete, which is about sixty miles in compass, containing no less than fifty villages, and as many thousand inhabitants; the peninsula of Bardes, about forty-five miles round, and computed to contain twenty-eight villages; and the Anchadives, a cluster of five islands, at some distance, of no great extent, and not so well peopled as the former. All these places are of no great consequence, farther than that they supply the city of Goa plentifully with provisions.

South of the Portuguese territories, which end at Cape de Rama, or Cape Ramus, as the English call it, lies the country of the rajah of Sundah, whose dominions extend along the coast about fifteen leagues, from the said cape to Marzee or Marzeon, and sixty or seventy leagues within land; being bounded on the south by Kanara. He is at present, or at least was not many years since, tributary to the great mogul; but was formerly feudatory to the king of Visiapûr, of which Sundah was a part. In Fryer's time, he resided at Sundah, whence the whole country took the name, and maintained in pay twelve thousand foot, and three

three thousand horse. The country is mountainous, and lies on both sides the Gatti or Gate. It is famous for hunting. In the woods, besides wolves, wild hogs, monkeys, deer, elks, and cattle of a prodigious size, are three species of tigers, of which two are small, but very fierce. The largest, after killing a buffalo, and sucking his blood, will sometimes throw him over his shoulder, as a fox does a goose, and carry him to his den. The only place in it worth mentioning is Carwar or Corwar, which lies seven leagues south of Cape Ramus, with a good harbour, and a river capable to receive ships of three hundred tons. The English have a factory here, fortified with two bastions, and some small cannon, for its defence. This settlement is one of the pleasantest and most healthful that the company hath on the Malabar coast. The country round is fertile and beautiful: in general, indeed, it is mountainous and woody, but the vallies abound with corn; and five days journey from hence lie the pepper mountains of Sundah, producing the best pepper in the world. Besides the animals mentioned above, a great variety of beautiful birds, as wild peacocks, pheasants, &c. are found in the woods; nor is the sea less bountiful, producing all manner of fish. Mr. Hamilton says, he saw a bull killed here, whose four quarters weighed a ton, besides the head, hide, and garbage: that the horns measured twenty-three inches about the root, and the bones were so large, that he took out the marrow with a common silver spoon; but that the flesh is not so well tasted as that of small tame cattle.

The company has here a chief, and council to manage their trade, principally valuable on account of the fine pepper, which is the natural product of the country. The garrison in the fort consists of thirty topasses, besides English. The president is held

held in great esteem by the natives: when he hunts, all the people of condition in the neighbourhood attend him. They bring their vassals and servants with them, armed with fire-arms, lances, and other weapons, and preceded by a number of warlike instruments, as drums, hautboys, and trumpets. Some betteelas, or fine muslins, are manufactured here.

Kanara, or the Kanatic country, begins at Gongola, a village about forty miles to the south of Goa, and extends along the coast to the dominions of the Zamerkin or Zamorin of Kâlekut; and, within land up to the pepper mountains of Sundah, and the district of Serji-Khan, in the kingdom of Visiapûr. This country has on the north the principality of Sundah; on the west the sea; on the south Malabâr; and on the east it is bounded by the mountains of Gâtti or Gattam, which divide it from the principality of Ikkeri, and part of Mesûr.

The air of Kanara is very pure, and sufficiently pleasant: the country also is so fertile, that it supplies, in a great measure, all Europe with rice, besides several parts of the Indies. Besides this grain, the soil produces store of betel-nuts, and wild nutmegs, used in dying. There is likewise some pepper, but not comparable to that of Sundah; and wild elephants are found in the forests.

The Kanarins are of a tawny complexion, and middle-sized, wear their hair, dress not unlike the Hindûs of Surat, and are generally good soldiers, and most expert in mining. They are also much addicted to commerce, which carries them to all parts of the Indies. The prime nobility have the title of naiks or naigs, as those of Malabar are called nairôs. The language is peculiar, and called Kânareyn, being spoken with some variation of dialect, from the borders of Malabar as far as Surat.

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It was in this country, it is said, that the practice of widows burning themselves with the corpses of their deceased husbands, had its beginning. Before this law was invented by the bramins, the women were so ready at poisoning that the least quarrel cost the husband his life. Great iron hooks are fastened to the wheels of the waggons on which their images are carried in procession on festival days: on these some of their superstitious zealots are wont to throw themselves; so that, being turned round with the wheels, they are cut to pieces: others lie sprawling on the ground, for the wheels to pass over them, and crush them to death.

No man is permitted in Kanara to ride on horses, mules, or elephants, but officers of state or troopers, oxen or buffaloes being the common voiture: nor are any suffered to have umbrellas held over them by servants, but must do that office themselves, to keep off sun or rain. The laws are so well obeyed that robbery and murder are scarce ever heard of among them, which may be owing, in great measure, to the manner of executing criminals, which is very cruel; for they strip them stark naked, and then, tied hands and feet, expose them on the sands to the scorching of the sun, and stinging of the flies, where they die a most miserable death. A late author informs us, that this country is generally governed by a lady, who may marry whom she pleases; but her husband never gets the title of rajah, although, if he has sons, the eldest of them does: yet neither husband nor son has any thing to do with the management of affairs while she lives. The principal places in Kanara are Bedmur, Bednour, or Baydour, two days journey from the sea-coast; Onar or Onor, the most northern town of the country, situated at the mouth of a river capable of receiving ships of two or three hundred tons; Batakola, situated on a little river,

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four miles from the sea; Barseloar, standing on the banks of a broad river, about four miles from the sea, where the Dutch have a factory; Bakkanoar and Molkey, both on the sea-coast, to the south of Barseloar; and Mangulore, the greatest mart for trade in all the Kanara dominions. The Portuguese have a factory for rice here. The fields bear two crops of corn yearly; and the higher grounds produce pepper, betel nuts, sandal wood, or sanders, iron and steel, which create a good trade. About five leagues to the south of Mangulore is a small sea-port, called Manguzir.

Malabar, which gives name to the whole south-west coast, taken in its largest sense, contains not only the country under that name to the west of Cape Komori or Komorin, but also those to the east, as far as Negapatam; for so far the inhabitants are called Malabars, and the Malabar tongue extends a great way beyond, within the kingdom of Karnata. Taken in the more contracted and modern sense of the word, Malabar includes only the country so called to the west of Cape Komori, otherwise denominated the dominion of the Samorin. This country begins at a small river about a dozen leagues to the south of Mangulore, and ends at Cape Komori, the most southern point of the peninsula, taking up the space of about three hundred and fifty miles. Its greatest breadth is about eighty miles, but in some places it is not more than twenty broad. It is washed by the sea on the west; and, on the east, is bounded by the mountains of Gatti or Gate, which divide it from the dominions of Messur and Madura.

The air all over Malabar is good, the coast delightful, and the soil one of the most fruitful in all Asia, affording two crops a year; yet rice is not very plentiful, much being imported from Kanara: but the coast being low and sandy, it produces
great

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great quantities of cocoa-nuts, betel, and arekka trees, whose fruit brings in much riches from abroad. Here are likewise store of other species, excellent in their kind, but very different from those of Europe; such as the jakka, of a prodigious bulk: its fruit is divided into many partitions, which contain a substance of a yellow colour and taste, like that of melons, inclosing a sort of chesnuts, which are the seed. The mango is a much more excellent fruit, resembling the nectarine. They are of different colours, when ripe, as red, white, and green; some the size of an egg, others bigger than the largest pears. The skin is hard, and the pulp soft: they are excellent either to preserve or pickle; but the Malabar mangos are the worst of any in the Indies: those towards Surat are better; and those of Goa best of all.

The higher grounds produce pepper and cardamums, which, we are told, grow no where in the world, except in the kingdom of Kannanor, six or seven leagues from the coast. They need neither sow nor plant it; it is enough, after the rainy season, to burn the herbs, which grow on the spot, whose ashes produce this grain, which is the grand seasoning of the eastern countries. Cinnamon grows on the Malabar coast, but it is not comparable to that of Ceylon. The arbor de reys, baniyan, or war-tree, is no where so plenty as in this country. The mountains yield iron and steel, but not so good as the European. Their woods, besides store of game, furnish teak-timber and angelique for building; sandal wood, or saunders, white and yellow; cassia-fistula, nux-vomica, coculus Indiae, and other drugs, in plenty. The soil, likewise, produces all sorts of pulse, and, among the rest, beans four inches long, inclosed in a pod a foot and a half in length; but they are only used

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by the poorer sort of people, as having no good taste.

Malabar abounds with fowl, wild and tame, the same as in other parts of the Indies; likewise with tygers of the three sorts already mentioned; jackals, or addives, buffaloes, civet-cats, and monkies: but no animal is so noxious in this country as the adders, especially a green kind, whose poison is incurable. Some, though long, are very small; those of the largest size are near twenty feet long, and of so vast a thickness, that they are able to swallow a man: but they are less dangerous than the other sort, because they are sooner discovered, and more easily avoided.

The country of Malabar was formerly united under one emperor, called the samorin: but, at present, it is divided into many small principalities, most of which are independent.

It is remarkable, that although cities and towns are frequent enough in Malabar, yet there are no villages to be seen all over it, every one having his separate habitation and enclosure in the country; and, as it is an established custom among them not to make use of their neighbour's water, every house, that does not stand by the side of a river, has a well of its own.

The most remarkable places in Malabar are,

Kannamora, a Dutch factory and fort, built on a point of land almost surrounded by the sea. Not far from it is a pretty large town belonging to Adah Rajah, a Mohammedan prince, who can bring twenty thousand men into the field. His dominions reach about ten miles to the south of Kannamora to Tillecheri river, near which he has a harbour called Dormepatam.

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Tillicheri, where the English have a small settlement, keeping a constant garrison of thirty or forty soldiers. The town is inclosed with a stone-wall, and stands behind the fort, within land. The religion of the town and country round is paganism, but there are a few black Christians that live under the protection of the factory. The coin here is all gold; and of this, as of the other Malabar settlements, the chief trade consists in pepper and cardamums. The petty princes hereabouts are called mayers.

Burgara, a sea-port, belonging to a considerable prince, whose country produces pepper, and the best cardamums in the world.

Kota, Kottika, or Kognali, a bazar or market-town, to the south of Burgara.

Tikorey, to the south of Kota.

Kalekut, several leagues to the south, where the French and Portuguese have small factories. The neighbouring country produces pepper in abundance, betel, and cocoa-nuts; iron, sandal-wood, cassia lignum, and timber for building; which commodities are exported to advantage. Gold-dust also is said to be found here among the sands on the sea-shore.

Tanmore, six leagues to the south of Kalekut, a small town inhabited by Mohammedans.

Pennaney, five leagues from Tanmore, on a river.

Chitwa, four leagues to the south of Pennaney, on a river of the same name, where the Dutch have a factory. We are told by travellers, that at the end of every twelve years a jubilee is proclaimed through the dominions of the prince of this country, for whom a tent being pitched in a large plain, a feast is celebrated for ten or twelve days, with great rejoicings, guns firing both day and night. At the end of these,

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any four of the guests, who have a mind to gain a crown, by a desperate action, may undertake it; which is to force their way through thirty or forty thousand of his guards, and kill him in his tent; he who gives the bold stroke succeeding him in the kingdom. When the prince marries, he must not cohabit with his wife, till the nambourey, or chief priest, has enjoyed her; because the first fruits of her nuptials must be an holy oblation to the god she worships.

Kranganor, five leagues to the south of Chitwa, on a great river, where the Dutch have a factory.

Kochin, or Kouchin, which stands near the sea, at no great distance from Kranganor, and gives name to a petty kingdom. Here are several thousands of Jews, who have a synagogue about two miles from the city, in which are preserved their records, engraven on copper-plates, in Hebrew characters. They declare themselves of the tribe of Manasseh, a part whereof was, by order of Nebuchadnezzar, carried to the most eastern province of the dominions of his large empire, which it seems extended as far as Cape Comorin. Many of these Jews, through poverty, have embraced the Hindû religion. There is also a considerable number of Roman catholics in this country, but many more Christians of St. Thomas, who will not communicate with those of St. Peter. There are also some Portuguese, called Topases, who communicate with neither. At Kochin the Dutch have a settlement and garrison of three hundred men, the king being no better than their vassal.

Porkah, lying about fourteen leagues south of Kranganor, and giving name to a principality. Here the Dutch have a factory.

Koilkoiloan, where the Dutch have a factory, gives name to a little principality, contiguous to Porkah.

Koyloan, another small city and principality, near which the Dutch have a factory, with a gar-
rison of thirty men.

Erwa, a small place, two leagues to the south of Koyloan, where the Danes have a small factory.

Aujengo, two leagues beyond Erwa, on a broad deep river, in lat. $8^{\circ} 30'$. where the English have a small fort and settlement. It is the most southerly possession they have upon the Malabar coast. A chief and three counsellors reside here, who, with a surgeon, and a few servants, compose the whole factory. Here rupees are the current money. They have likewise Venetians, gubbers, maggerbees, and pagodas. The country produces great quantities of pepper, and long cloth as fine as any in the Indies. This factory lies in the dominions of the queen of Attinga.

Tegnapatam, or Tengapatam, where the Dutch have a factory, lies twelve miles south of Aujengo.

Kolicha, or Kolechey, situated between the middle and west point of Cape Comorin, affords good cloth and salt. The country from the borders of Koyloan above-mentioned, as far as the cape, is called the kingdom of Travankôr, from a city of that name. Besides the towns we have mentioned on the sea-coast of Malabar, there are several within land, and some of them considerable. At Cape Comorin, which makes the most southerly part of this peninsula of India, one experiences summer and winter at the same time; for in that tongue of land, which is not above three leagues in extent, sometimes, even in the same garden, one has the pleasure to see those two seasons of the year united; the trees being loaded with blossoms and fruit on the one side, while on the other side they are stripped of all their leaves. This surprizing phænomenon is

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owing to the mountains of Gâtti or Gâte, so often mentioned, which traverse the whole peninsula from south to north. On the opposite sides of the cape, the winds are constantly at variance ; blowing from the west on the west side, and from the east on the eastern side.

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P E R S I A.

NAME, BOUNDARIES, and EXTENT.

THE most antient name of Persia is that by which it is called by Moses, viz. Elam, or, as some write it, Ælam, from Elam the son of Shem, the father of its first inhabitants. In the books of Daniel, Esdras, &c. we find it called Páras, agreeable to the Persian denomination of Pars or Phars, by which the proper Persia is called at this day. Some authors derive the word Páras from the Arabic phâris, which signifies a horse, the Persian troops being mostly horse. Some Persian historians say, that Phars is a proper name, and that the person so called was the son of Arsham, i. e. Arphaxad, the son of Shem: others make this Phars the son of Japhet, &c. Some again, who seem to be nearest the truth, say, that he was the

son of Elam, the son of Shem. It is evident, however, that the Greek name Persis, and the Latin Persia, are derived from this Oriental denomination, and not from this country's being conquered by Perseus. Another antient name of Persia was Artæa, which is thought to be derived from the Persian word ard or art, which signifies strong, brave, magnanimous; intimating, that the people of this country were such in their dispositions. In the Armenian language, Persia is stiled Shahistân, i. e. the Country of the Shah. The Arabians give the name of Agemessaan to Persia, because, in their language, agem, or agjem, signifies stranger, or rather barbarian, which, with great modesty, they impose on every other nation but their own: hence the distinction of Arak or Irâck, Arab, and Arak, or Irâk-Agem, which signifies as much as the towns of the Arabs, and the towns of the Barbarians. The Persians themselves call their country generally Iroun, and Iran, which name, they say, was first given it by their king Effrafiab, who, dividing his mighty empire into two parts, called that on the other side the river Oxus Tauran, and that on this side Iran; i. e. on the other side the river, and that on this side of the river: whence, in the antient Persian histories, Key-Iran, and Key-Touran, signified the king of Persia, and the king of Tartary. At this day the Persian monarch is stiled Padcha-Iran, and the grand-vizier of Persia Iran-Medary, i. e. the Pole of Persia.

With regard to the extent of this empire, in antient times, it reached, in length, from the Hellespont to the mouth of the river Indus, about two thousand eight hundred English miles; and, in breadth, from Pontus to the mouth of the Arabian Gulph, about two thousand miles. The modern Persia, i. e. the dominions of the crown of Persia, extend, from the mouth of the river Araxes to the
mouth

mouth of the river Indus, about eight hundred and forty of our miles ; and from the river Oxus to the Persian Gulph, about one thousand and eighty of our miles : or, according to Sir John Chardin, from Georgia, i. e. from the 45° of latitude to the 8^{th} , and from the river Indus to the mountains of Ararat, that is, from the 77^{th} to the 112^{th} degree of longitude ; containing, in length, five hundred and fifty Persian leagues, (which makes seven hundred and fifty French leagues) and in breadth about four hundred : bounded thus, on the north by the Caspian Sea, the river Oxus, and Mount Caucausus ; on the east by the river Indus, and the dominions of the great mogul, as he is commonly called ; on the south by the Persian Gulph, and the Indian Ocean ; and on the west by the dominions of the grand seignior.

Persia is situated under the fourth, fifth, and sixth climates ; so that the longest day in the north parts is of fifteen hours and some minutes, and in the south parts of about thirteen and three quarters.

AIR, SOIL, PRODUCE, MOUNTAINS, SEAS, LAKES,
and RIVERS.

As to the air and climate of this country, considering the great extent thereof, it cannot but be very different, according to the situation of its several parts ; some being frozen with cold, whilst others are burnt with heat at the same time of the year. The air, wherever it is cold, is dry ; but, where it is extremely hot, it is sometimes moist. All along the coast of the Persian Gulph, from west to east, to the very mouth of the river Indus, the heat for four months is so excessive, that even those who are born in the country, unable to bear it, are forced to quit their houses, and retire to the mountains ;

tains ; so that such as travel in these parts, at that season, find none in the villages but wretched poor creatures, left there to watch the effects of the rich, at the expence of their own health. The extreme heat of the air, as it is insupportable, so it makes it prodigiously unwholesome ; strangers frequently falling sick there, and seldom escaping. The eastern provinces of Persia, from the river Indus to the borders of Tartary, are subject to great heats, though not quite so unwholesome as on the coasts of the Indian Ocean, and the Persian Gulph ; but in the northern provinces, on the coast of the Caspian sea, the heat is full as great, and, though attended with moisture, as unwholesome as on the coast before mentioned. From October to May, there is no country in the world more pleasant than this ; but the people carry indelible marks of the malign influence of their summers, looking all of them of a faint yellow, and having neither strength nor spirits, though about the end of April they abandon their houses, and retire to the mountains, which are twenty-five or thirty leagues from the sea. But this moistness in the air is only in these parts : the rest of Persia enjoys a dry air, the sky being perfectly serene, and hardly so much as a cloud seen to fly therein. Though it seldom rains, it does not follow that the heat admits of no mitigation ; for in the night, notwithstanding there is not a cloud to be seen, and the sky is so clear, that the stars alone afford a light sufficient to travel by, a brisk wind springs up, which lasts until within an hour of the morning, and gives such a coolness to the air that a man can dispense with a tolerable warm garment. The seasons in general, and particularly in the middle of this kingdom, happen thus : the winter, beginning in November, and lasting until March, is very sharp and rude, attended with frost and snow, which last descends in great flakes on the
moun-

mountains, but never in the plains. There are mountains, three days journey to the west of Spauhawn or Ispahan, on which the snow lies for eight months in the year. From the month of March to that of May there are brisk winds; from May to September the air is serene and dry, refreshed by pleasant gales, which blow in the night, at evening and morning; and, in September and November, the wind blows as in the spring. It is to be observed, that in summer the nights are about ten hours long, the twilight being very short; which, joined to the coolness of the night, renders the heat of the day so moderate, that this season is as supportable at Spauhawn as at Paris. The great dryness of the air exempts Persia from thunder and earthquakes. In the spring, indeed, there sometimes falls hail; and, as the harvest is then pretty far advanced, it does a great deal of mischief. The rainbow is seldom seen in this country, because there rise not vapours sufficient to form it; but in the night there are seen rays of light shooting through the firmament, and followed, as it were, by a train of smoke. The winds, however brisk, seldom swell into storms or tempests; but, on the other hand, they are sometimes poisonous and infectious on the shore of the gulph, as all travellers agree. Mr. Tavernier says, that at Gombroon people often find themselves struck by a south wind, in such a manner that they cry "I burn," and immediately fall down dead. M. le Brun tells us, that he was assured while he was there, that the weather was sometimes so excessively sultry as to melt the seals of letters. At this time the people go in their shirts, and are continually sprinkled with cold water; and some even lie several hours naked in the water. Among the inconveniencies consequent from this malign disposition of the air, one of the most terrible is the engendering
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in the arms and legs, a kind of long small worms, which cannot be extracted without great danger of breaking them, upon which a mortification ensues.

The soil of Persia is in general stony, sandy, barren, and every where so dry, that, if it be not watered, it produces nothing, not even grass; but, where they can turn the water into their plains and vallies, it is not unfruitful. There is a great difference in point of fertility, in the different provinces of the empire; and those of Media, Iberia, Hyrcania, and Bactria, are now, in a great measure, what they were formerly, and surpass most of the others in their productions. All along the Persian Gulph, the soil is still more barren, cattle less plenty, and every thing in a worse condition than any where else.

Among the trees that are most common in Persia, we may reckon the plantain, the willow, the fir, and cornel, by the Arabs called *feder*, and *conar* by the Persians; from whence, probably, came the Latin *cornus*, and our cornel. It is a received opinion here, that the plantain has a singular virtue against the plague, and all other infectious diseases; and they positively assert, that there has been no contagion at Spauhawn since the planting vast numbers of these trees in its streets and gardens. The tree that bears gall-nuts grows in several parts of Persia, but particularly in Kourdestan. The trees which produce gums, mastic, and incense, are found very common in most parts of Persia: that, however, which bears incense, is particularly found in Carmania the Desert, resembling in form a large pear-tree: turpentine trees and almond trees, with the wild chesnut, are common: the tree which bears manna is also frequent; but there are several sorts of manna in Persia, the best being of a yellowish colour, and of a large grain. It comes from Nichapour, which is a part of Bactria. There is another sort, called the
manna

manna of tamarisk, because it is gathered from that tree. All the different kinds of manna are used to the same end in medicine, and are therefore gathered with the same care, being esteemed a valuable commodity, as well as one easily disposed of. The herbs in Persia, especially such as are aromatic, exceed those of most other countries : roots, pulse, and sallading, are larger, fairer, and better tasted than elsewhere ; and are eaten raw, without danger of creating any crudities in the stomach. Most of our European roots, greens, &c. flourish here in great perfection. As to drugs, Persia produces as many as any country in Asia ; for besides manna, cassia, sena, and the nux-vomica, common in most provinces, gum-ammoniac, by the Persians called ouscioc, is found in abundance on the confines of Parthia, towards the south. Rhubarb grows commonly in Chorassan, or the antient Sogdiana ; but it is not so good as that which is brought from the country of the Tartars, between the Caspian Sea and China ; and, for this reason, they endeavour to confound both under the name of revendtchini, i. e. rhubarb of China. In Chorassan they eat it commonly, as we do beet-roots. The poppy of Persia is esteemed the finest in the world ; not only in respect of its beauty, but because its juice is by far stronger than the juice of the same plant elsewhere. The Persians call this juice afioun, from whence our word opium : the best is made in the territory of Lingan, six miles from Spauhawn ; though others prefer the afioun of Cazaron, which is towards the Persian Gulph, as being less apt to engender crudities in the stomach. Tobacco grows all over Persia, especially about Hammedan, which is the antient Susa, and in Courdestan, near the Persian Gulph, which is esteemed the finest. Saffron is cultivated in many provinces, and especially about the Caspian Sea and in the neighbourhood of Hammedan,

dan, and is much esteemed. The plant by the Persians called hiltel, and supposed to be the *laserpitium*, or *silphium*, of *Dioscorides*, from whence drops the *assa fetida*, is common every where, but abounds most in *Chorassan*. There are two sorts of it, the white and black: the white is less esteemed, because less strong than the black. This juice or gum is, all over the East, called king; and the Indians consume vast quantities of it, mixing it in all their ragouts and sauces. It has by far the strongest odour of any thing hitherto discovered; since places where it has been kept will retain its scent for whole years, and the vessels in which it is transported to India are so thoroughly impregnated therewith, that no other goods can be put on board without acquiring its scent, however close packed. Mummy, of both sorts, is a Persian commodity: the one is taken from embalmed bodies, or such as are dried in the sands; and the other is a precious gum, which distils out of a rock. There are two mines or sources of it in Persia: the one in *Carmania the Desert*, in the country of *Sar*, which is the best; for it is certain, that there is no bruise, cut, or wound, which a drachm of this excellent gum will not cure in twenty-four hours. The other mine is in *Chorassan*: the rocks, whence it distils, belong to the king, and all that issues from thence is for his use. They are inclosed within walls, the gates of which are sealed by the five principal officers of the province. Once a-year, each mine is opened in their presence; and all the mummy that is then found, or at least the greatest part of it, is sent to the king's treasure. It derives its name from the Persian word *moum*, which signifies literally an unguent. The Jews and Arabs make use of the same term. The Persians say, the prophet *Daniel* taught them the use and preparation of mummy. Cotton is very common over all Persia;

Persia; but there is a tree which somewhat resembles it, but is by far more rare, which produces a sort of silk, very fine and soft, and of which many uses are made. Galbanum is likewise very common in this country, together with the vegetable alkali, and many other drugs, which we have no room here to particularize.

With regard to the fruits of Persia, melons certainly claim the first place: they have above twenty different sorts here; of all which great quantities are consumed, especially by the common people, as they are accounted very wholesome. After the melon, the raisin deserves our notice, of which there are twelve or fourteen sorts in Persia: the most esteemed are the violet, the red, and the black: they are so large, that one of them is a good mouthful. The best grapes in the neighbourhood of Spauhawn are found on the vines belonging to the Gaurs; for they being permitted by their religion to drink wine, take the more pains to cultivate their trees, which, for the same reason, are neglected by the Mohammedan Persians. The dates of Persia are, without comparison, the richest in the world; their syrup being sweeter than virgin honey. The best grow in Courdestan, Sistan, about Persepolis, and the shore of the Persian Gulph, and particularly at Jaron, a town on the road between Schiras and Lar. Strangers ought to eat very moderately of this fruit, otherwise, it is apt to overheat the blood, sometimes to such a degree as to create ulcers; but the inhabitants never feel any such inconvenience. Dates grow in clusters on the palm-tree, which is the highest of all fruit-bearing trees, and has no branches but at the very top: it produces fruit at fifteen years growth, and continues bearing until it is two hundred years old. When young, and before it bears fruit, they dig on one side of it, eight or ten fathom deep in the earth, until they find
water;

water; then the hole is filled up with pigeons dung, of which they have always great quantities, from the vast number of tame pigeons kept chiefly for the sake of their dung, which serves both to manure the ground, and make hot-beds for raising melons. It is said, that if they did not take that course with the palm trees they would not bear good fruit: but there is something very curious observed in the cultivation of this tree, which is their taking every year, when the palm trees are in blossom, the blossoms of the male palm tree, and putting two or three bunches of them into the matrix of each female, when they begin to blow. If this was not done, they would produce dates with only skin, and stone without any pulp. The matrix is that bud which contains the flowers, from which, in process of time, the dates are formed, The time of making this impregnation is about the end of November; not but that the male palm tree also bears fruit, but, being good for nothing, they therefore take all their blossoms for impregnating the female. The Persian apricots are very delicious, and their peaches large and good. Nectarines and peaches sometimes weigh eighteen ounces each: they break easily, and, what is very extraordinary, the stone opens at the same time the peach is broken, and discovers a kernel extremely white, and of a taste the most delicious that can be imagined. The Persian pomegranates grow of several colours, in the highest perfection; some of them weighing a whole pound. As to the particular places where the several kinds of fruit are held most excellent, the apples and pears of Iberia or Gurgestan, the dates of Caramania, the pomegranates and grapes about Scheras, and the oranges of Hyrcania, are highly prized. Bactria produces all sorts of fruit, finer and fairer than any other country in the world; but it is particularly renowned for its
onions,

onions, at once prodigiously large, and sweet as apples. Pistaches, almonds, hazels, filberts, and figs, abound here likewise; and Sir John Chardin tells us, that at an entertainment near Spauhawn, he saw fifty different sorts of fruit provided for one desert.

Though there is scarce a province in Persia which does not produce wine, yet the wine of some provinces is much more esteemed than that of others: but Schiras wine is universally allowed to be the very best in Persia; insomuch, that it is a common proverb there, that to live happily one must eat the bread of Yezd, and drink the wine of Schiras.

The grain most common in Persia is wheat, which is wonderfully fair and clean. As for barley, rice, and millet, they only make bread of them in some places, as in Courdestan, when their wheat bread is exhausted, before the return of harvest. They do not cultivate in this country either oats or rye, except where the Armenians are settled, who make great use of the latter in Lent. Rice is the universal aliment of all sorts of people in Persia: for this reason they are extremely careful in its cultivation; for, after they have sown it in the same manner as other grain, they, in three months time, transplant it, root by root, into fields, which are well watered, otherwise, it would never attain that perfection in which we find it there; since it is softer, sooner boiled, and more delicious, than the same grain in any other part of the world. Perhaps its taste is, in some measure, heightened by a practice they make use of to give it a glossy whiteness, viz. by cleansing it, after its being beaten out of the husks, with a mixture of flour and salt. Corn ripens exceedingly in this country; so that, in some parts, they have a threefold crop in the year. The Persian bread is generally very thin, white, and good, and commonly cheap enough.

There are in Persia, especially in the inland and northern provinces, all the sorts of flowers that are to be found in Europe, with many others. In Hyrcania are whole forests of oranges, with single and double jessamin, besides the European flowers. The most eastern part of this country, which is called Mazanderan, is a perfect parterre, from September to the end of April, the whole country being covered with flowers, as with a carpet. Towards the frontiers of Arabia the fields are adorned with tulips, anemonies, and ranunculuses, of the brightest red, all spontaneous. In the neighbourhood of Spauhawn, jonquils grow wild, and continue all the winter. Roses of an uncommon beauty are frequent in this country, the bushes bearing often three different coloured roses on one branch, viz. yellow, yellow and black, and red.

Metals of all sorts have been found in Persia. Since the reign of shah Abas the Great, iron, copper, and lead, have been very common; but there are no gold or silver mines open at present, though, as Persia is a very mountainous country, such might very probably be found, if pains were taken to search them out. There are silver mines in Kirman and Mazanderan, and one not far from Spauhawn; but they cannot be worked for want of wood. Minerals are also found in Persia, in abundance; especially sulphur, saltpetre, salt, and alum. Nothing is more common in this country than to meet with plains, sometimes ten leagues in length, covered entirely with salt, and others with sulphur or alum. In some places salt is dug out of mines, and even used in building houses. Marble, freestone, and slate, are found in great plenty about Hammadan. The marble is of four colours, viz. white, black, red and black, and white and black. Persia yields two sorts of petroleum or napthe, namely, black, and white. In the neighbourhood

of

of Tauris they find azure ; but it is not so good as that brought from Tartary. Among the most valuable productions of Persia, are the precious stones called torquoises, of which there are several rocks or mines.

The horses of Persia are the most beautiful of the East, though they are not so much esteemed as those of Arabia : so great, however, is the demand for them, that the finest ones will fetch from ninety to four hundred and fifty pounds sterling. They are higher than the English saddle-horses, straight before, with a small head, legs wonderfully slender, and finely proportioned : they are mighty gentle, good travellers, very light and sprightly, and do good service till they are eighteen or twenty years old. The great numbers of them sold into Turkey and the Indies, though none can be carried out of the kingdom without special licence from the king, is what makes them so dear. Next to horses, we may reckon mules, which are much esteemed here, and are very fine : and next to these we may justly place asses, of which they have in this country two sorts ; the first bred in Persia, heavy and doltish, as asses in other countries are, the other originally of an Arabian breed, the most docile and useful creature of its kind in the world. They are used wholly for the saddle, being remarkable for their easy manner of going, and are very sure-footed, carrying their heads lofty, and moving gracefully. Some of them are valued at twenty pounds sterling. The mules here are also very fine ; they pace well, never fall, and are seldom tired. The highest price of a mule is about forty-five pounds sterling. Camels are numerous in Persia, and very serviceable : they call them *kechty-krouch-konion*, i. e. the ships of the land ; because the inland trade is carried on by them, as the foreign is by ships. Of these camels there are two sorts, the northern and southern :

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the latter, which is much the smaller, but swifter, will carry a load of about seven hundred weight, and trot as fast as a horse will gallop; the other will travel with a load of twelve or thirteen hundred weight: both are profitable to their masters, as costing little or nothing to keep. They travel without halter or reins; grazing on the road, from time to time, notwithstanding their load. They are managed entirely by the voice; those who direct them making use of a kind of song, and the camel moving brisker, or at its ordinary pace, as they keep a quicker or slower time. The camels shed their hair so clean in the spring that they look like scalded swine; but then they are pitched over, to keep the flies from stinging them. The camels hair is the most profitable fleece of all the tame beasts: fine stuffs are made of it, and in Europe hats, with a mixture of a little beaver. When the camel is in love, the Persians are obliged to increase his load, otherwise he would be ungovernable.

As beef is little eaten in Persia, their oxen are generally employed in ploughing, and other sorts of labour. Hogs are no where bred in Persia, if we except a province or two on the borders of the Caspian Sea. Sheep and deer are very common throughout all Persia.

Of wild beasts, the number is not great in that country, because there are few forests; but where there are any, as in Hyrcania, now called Tabristan, abundance of lions, bears, tigers, leopards, porcupines, wild boars, and wolves are to be found; but the last are not so numerous as any of the other species. The beast called chacal, or jackal, which roars hideously, and is so very greedy after dead bodies, that it digs them out of the graves, unless some person is set to watch them, is seen almost every where. Gazels are common here, and throughout the East:

so many of these animals have been brought to Europe, that they need not any description. There are but few insects in this country, which may be ascribed to the dryness of the climate. In some provinces, however, there is an infinite number of locusts or grasshoppers, which fly about in such clouds as to darken the air. In certain parts of the Persian dominions, they have large black scorpions, so venomous, that such as are stung by them die in a few hours. In others, they have lizards, frightfully ugly, which are an ell long, and as thick as a large toad, their skins being as hard and tough as that of the sea-dog: they are said to attack and kill men sometimes; but that may be doubted. The southern provinces are infested with gnats, some with long legs, like those we call midges; and some white, and as small as fleas, which make no buzzing, but sting suddenly, and so smartly, that the sting is like the prick of a needle. Among the reptiles is a long square worm, called by the inhabitants hazar-pey, i. e. thousand-feet, because its whole body is covered with feet: it runs prodigiously fast, and its bite is dangerous, and even mortal, if it gets into the ear.

There are in Persia all the several sorts of fowls which we have in Europe, but not in such great plenty; excepting, however, wild and tame pigeons, of which vast numbers are kept all over the kingdom, chiefly on account of their dung, which is the best manure for melons. It is a great diversion among the lower sort of people, in town and country, to catch pigeons, though it be forbidden: for this purpose, they have pigeons so taught, that flying in one flock, they surround such wild ones as they find in the field, and bring them back with them to their masters. The partridges of this country are the largest and finest in the world, being generally of the size of our fowls. Geese, ducks,

ducks, cranes, herons, and many other sorts of water-fowl are common here; as are likewise nightingales, which are heard all the year, but chiefly in the spring; martlets, which learn whatever words are taught them; and a bird called noura, which chatters incessantly, and repeats whatever it hears. Of birds of a larger size, the most remarkable is the pelican, by the Persians called tacab, i. e. water-carrier, and also misc, i. e. sheep, because it is as large as one of those animals. Its feathers are white and soft, like those of a goose; its head is much larger in proportion than its body; and its beak from eighteen to twenty-six inches long, and as thick as a man's arm: under the beak it has a sack or pouch, in which it preserves a quantity of water for moistening its food: it usually rests this long beak on its back, which would otherwise incommode it much. The pelican lives chiefly on fish, in taking of which it shews an admirable sagacity, by placing its beak in such a manner under the water as to catch them, as it were, in a net: when it opens its throat, the passage is large enough for a lamb. It is called the water-carrier, because it sometimes, particularly in Arabia, makes her nest at such distance from water, that she is obliged to fly two days journey for a supply for her young, which she brings in her pouch; and hence the fables of the ancients, of the pelican's tearing her breast open to feed her young. There are in Persia various birds of prey. Some of their falcons are the largest and finest in the world: the people take great pains to teach them to fly at game; the Persian lords being great lovers of falconry, and the king having generally eight hundred of these sort of birds, each of which has a person to attend it.

There is perhaps no country in the world which, generally speaking, is more mountainous than Persia, but many of them yield neither springs nor metals,

metals, and but few of them are shaded with trees. It is true, some of the chief of them are situated on the frontiers, and serve as a kind of natural ramparts, or bulwarks, to this vast empire. Among the latter are the mountains of Caucasus and Ararat, sometimes called the mountains of Daghestan, which fill all the isthmus between the Euxine and Caspian Seas: those called Taurus, and the several branches thereof, run through Persia, from Natolia to India, and fill all the middle of the country.

As to rivers, except the Araxes, which rises in the mountains of Armenia, and falls into the Kur or Cyrus, before it reaches the Caspian Sea, there is not one navigable stream in this country. The Oxus divides Persia, on the north-east, from Usbeck Tartary. The Indus also may now be reckoned among the rivers of Persia, as the provinces lying to the west of that river are now in possession of that crown: this river is said to run a course of more than a thousand miles, and overflows all the low grounds in April, May, and June.

The seas on the south of Persia are, the Gulph of Persia or Bassora, the Gulph of Ormus, and the Indian Ocean. The only sea on the north is the Caspian or Hyrcanian Sea, which is more properly a lake, having no communication with any other sea. These seas, together with the lakes and rivers, supply Persia with plenty of fish. The Caspian Sea contains very fine fish, on one side; and the Persian Gulph, on the other, is believed to have more fish than any other sea in the world. On the coasts of this Gulph is taken a sort of fish, for which they have no particular name: its flesh is of a red colour, very delicious, and some of them weigh two or three hundred pounds. The river fish are chiefly barbels, but far from being good. Those of the lakes are carps and shads. In the river at Spauhawn are a great number of crabs, which

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crawl up the trees, and live night and day under the leaves, whence they are taken, and are esteemed very delicious food.

We cannot dismiss this subject without some observations on the Caspian Sea, which is the northern boundary of a great part of Persia. This large body of water was by the antients called indifferently the Caspian and Hyrcanian Sea, from the Caspians and Hyrcanians, whose shores it washed : however, Pliny makes some difference between these two appellations ; telling us, that on the Caspian coasts it bears the former denomination, and on those of Hyrcania, the latter. The ancient, and even the modern, geographers had but a very imperfect knowledge of the true situation, extent, coasts, and bays of this sea, before the discoveries made by Mr. Vanvarden, a very able navigator and geographer, who, by order of the czar Peter the Great, formed a very exact chart of the Caspian, from observations made by him on the spot in 1720, 1721, 1722 ; and therefore, what has been said by others is only to be relied on so far as it coincides with the accounts he has given. Pliny, and even Herodotus, knew that the Caspian was surrounded on all sides by land, without any communication with other seas, or visible efflux ; whence some thought, that it ought to be called a lake, rather than a sea. However Strabo, Pliny, Pomponius Mela, and Arrian, wrote, that it was joined either to the Indian or Northern Ocean ; but we are now well assured, by experience, that they were mistaken. They were perhaps led into this error by such as had made their observations when the Wolga had overflowed its banks, at which time it appears more like a sea than a river, covering with its waters, as a modern traveller informs us, the whole country, to the extent of sixty miles : this they might easily have mistaken for a streight joining the Caspian to the Ocean. Ptolemy, tho'
not

not guilty of this error, was greatly mistaken as to its extent from east to west; for he reckons it to have been about twenty-three degrees and an half; whereas it does not exceed, where widest, three degrees forty-two minutes, and, where narrowest, one degree twenty-two minutes: he likewise places it three degrees more to the north than it really is. These mistakes were observed, and in some degree redressed, in 1320, by Abu'lfeda, an Arabian prince, and able geographer, and more fully afterwards by Bourrous, Olearius, and Jenkinson; but the true dimensions of this sea were not ascertained, till the late observations above-mentioned, by which we are assured, that it lies between the 37th and 48th degrees of north latitude, and does not exceed $3^{\circ} 42'$ in its greatest longitude. The Persians call it Kulsun, or the Sea of Astracan; the Russians, the Sea of Gualinskoi; the Georgians, Sowa; and the Armenians Soof. It receives the river Wolga, which itself is like a sea, and near two hundred others, into its bosom; and yet is never increased or diminished, nor observed to ebb or flow. This constant plenitude has given rise to many speculations; and some have imagined, that it must necessarily have some subterraneous communication, either with the Black Sea, though an hundred leagues distant, or with the Persian Gulph, which is near two hundred leagues distant from it. Father Avril, a modern traveller, seems to favour the latter opinion, and alledges this proof to confirm it, viz. that over-against the province of Xilan, in Persia, there are two immense whirlpools, which, with an incredible rapidity and frightful noise, suck in and swallow whatever comes near them, and are consequently caused by some great cavity in the earth. He adds, that every year, about the latter end of the autumn, a great quantity of willow leaves are observed floating on the water, by those who

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who inhabit the coasts of the Persian Gulph; and, as this tree is no where to be found on the Persian Gulph, and, on the other hand, is very common on the coasts of the Caspian, towards the province of Xilan, he rightly concludes, that there must be some subterraneous intercourse between these seas. The water of the Caspian is salt, like that of other seas, notwithstanding the opinion of the antients to the contrary; and its freshness in some parts, near the shore, is only owing to the rivers that discharge themselves into it. It is neither of a different colour from other seas, nor without various sorts of fish, as Olearius, an eye-witness, assures us, and thereby disproves the opinion of the antients, who believed it to be of a blackish colour, and to have but one kind of fish, and that of a monstrous form. As to its figure, it approaches to an oblong square, the longest side of which, from north to south, is about six hundred and forty English miles. Its greatest breadth, from east to west, is three hundred and ten miles; but in many places it is much narrower. On the west it is bounded by the kingdom of Astracan, and by the provinces of Georgia and Schirwan; on the north by Russian Tartary; on the east by Usbeck Tartary, and part of Astrabad, which last, together with Tabristan and Ghilan, bound it on the south and south-east. As to its constant equal fulness, that perhaps may be accounted for, by the great quantity of vapours exhaled by the sun in this hot climate, which may possibly balance the quantity of water discharged into it by rivers. It was formerly very little navigated, except by Cossack rovers, who used to plunder all they met; but the Russians, being now masters of a part of the coast, are continually sailing from one part or other of it, and carry on a profitable commerce with most of the adjacent countries.

RARI-

NATURAL and ARTIFICIAL RARITIES in Persia.

Of the natural rarities, we shall first take notice of a certain poisonous shrub, or plant, by the Arabians, called chark, by the Persians gulbad-sa-mour, i. e. the wind-poisoning-flower; it flowers like the thistle, and has pods filled with a thick white liquor, of the consistence of cream, sharp, and sour to the taste; it is affirmed, that wherever the wind blows over a number of these plants, as it does frequently in Carmania the Desert, it thence contracts a poisonous quality, which proves mortal to the next that breathes it. In the same province is another shrub, which the Arabians, as well as the Persians, call kerzehre, or the poison of an ass, because those creatures are apt to eat of its fruit, which generally proves mortal. The very water that washes its roots is held to be poisonous. It bears a sort of flower exactly resembling the rose, of a kind of flesh colour: whence it is apprehended, that the Greeks called it rhododendron. Some are of opinion, that it is the nerium of our herbalists, and the same plant that is called in French rosage. The goats, both wild and tame, that feed on the shore of the Persian gulph, afford the bezoar so much esteemed in medicine; but the best is found in those of Chorassan, far excelling the bezoar of Golkonda, and the rest of the Indies. In the core of these stones is generally found one or more pebbles, a little sprig of bramble, or other bush, sometimes a thorn stick, &c. round which, by a continual accession of matter, the ball, or bezoar, is formed. This stone is here found in sheep as well as in goats; but it is not so in the Indies. This stone was formerly regarded as one of the strongest counter-poisons; but, of late years, it is much sunk in its reputation, as well in the East as in Europe, it being now chiefly used as a sudorific. The
abmelec,

abmelec, or eater of locusts, or grasshoppers, is a bird which better deserves to be described, perhaps, than most others of which travellers have given us an account. The facts relating to it, however strange, are yet so well attested, that we cannot refuse them our belief. The food of this creature is the locust or grasshopper: it is of the size of a hen, its feathers black, and its wings large; they generally fly in flocks: but the thing that is most remarkable in regard to them is, that they are so fond of a certain fountain in Chorassan, or Bactria, that wherever that water is carried, they follow, on which account it is carefully preserved; for, wherever the locusts fall, the Armenian priests, who are provided with this water, bring a quantity of it, and place it in jars, or pour it into little channels in the fields: the next day whole troops of these birds arrive, and quickly deliver the people from the locusts. The river Mahmoudker is a surprizing natural curiosity. At some distance from Spauhawn there is a range of rocks, plain and even for a considerable space, except that here and there they have openings, like the embrasures in bastions. Through these rocks the river falls into a noble bason, partly wrought by the water itself, and partly formed by art. As one ascends the mountain, the water is seen at the bottom of it like a sleeping lake, covered with rocks: it is thought to be unfathomable; and when stones are thrown into it, they cause a most amazing noise, which almost deafens the hearers. After its descent from the bason beforementioned, it rolls along the plain, till at last it falls into the river Zenderoud. Some are of opinion, that this river does not derive its water from springs, but from the snow on the tops of the mountains, which melting gradually, distils through the chinks of the rocks into the vast lake beforementioned. Under a certain mountain, called

Tagterustan,

Tagterustan, so called from the ruins of a building on the summit thereof, supposed to have been erected by the great Rustan, there runs a grotto, from the top of which there distils through the whole mountain, in two or three places, fresh water, which falling into proper receptacles, forms two or three streams, which issue from thence to water the plain. In this grotto, about the beginning of April, a great number of Indians assemble to celebrate a feast in honour of an hermit, or saint of theirs, who lived long here; and the whole cave is full of shreds, or rags of people's garments, who have come hither to be cured of their diseases, and have found relief. Many other natural rarities might have been mentioned, but our proposed brevity obliged us to select only a few of the most remarkable. Of the artificial rarities, the ruins of Persepolis, the antient metropolis of Persia, are most worthy of our notice. These ruins are to be seen in one of the finest plains of Persia, surrounded, in a great measure, with a noble mound-work of rocks and mountains. The plain is about eighteen or nineteen leagues in length, and from six to two in breadth, containing between a thousand and fifteen hundred villages, without reckoning those in the mountains, adorned with pleasant gardens, and planted with shady trees. The river Araxes or Bendemer runs thro' it. The ruins of Persepolis, the most magnificent perhaps on the face of the earth, lying in the above plain, about thirty miles north of Schiras, would require much more room than we can spare in this work to give but a superficial account of them, such is their number, grandeur, and variety: we must therefore refer the reader to Sir John Chardin's and Mr. Le Brun's travels, and the Universal History, vol. V. where his curiosity on this head will be fully gratified. At about a leagues distance from these ruins,

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ruins, there is a famous mountain, seated between two fine plains, to which the inhabitants give several names, styling it sometimes Kabraston-Gauron, i. e. the sepulchre of the Gaur; sometimes Nachs-Rustan, the pictures of Rustan; and sometimes Takt-Rustan, i. e. the throne of Rustan. This Rustan is the Hercules of the East, or rather the Amadis; for the stories they tell of him are alike fabulous and romantic. The mountain is an entire rock, harder, and capable of a better polish than marble; it is levelled by art; its sides are perfectly perpendicular, so that it looks like a large wall; and upon it are a variety of figures, represented in bas relief, with great skill and beauty. At a small distance from these figures are several tombs cut out of the rock, with two small edifices, and several inscriptions. Of the many curious representations carved on this mountain, some are perfectly whole, others much defaced, either thro' the injuries of time and weather, or the brutal zeal of the Mohammedans, who think it very meritorious to destroy all kinds of imagery. Near Schiras are also several stately remains of antiquity, together with a great many figures cut out of a rock.

TRADE, MANUFACTURES, and COMS.

The English, and other nations, trade with the Persians several ways, particularly by the Gulph of Ormus at Gombroon, and by the way of Turkey. A trade also was not many years since opened by the English with Persia through Russia and the Caspian sea; but that is now discontinued, having been prohibited by the court of Russia, who were apprehensive that the English would teach the Persians to build ships, and dispute the navigation of the Caspian sea with them. The principal commodities and manufactures of Persia are, raw
and

and wrought silks, mohair, camblets, carpets, leather, for which, and some others, the European merchants exchange chiefly woollen manufactures; but the trade is carried on altogether in European shipping, the Persians having scarce any ships of their own, and the Russians the sole navigation of the Caspian Sea. There is not a richer or more profitable trade in the world, than that which is carried on between Gombroon and Surat in the East Indies; and the English East-India company frequently let out their ships to transport the merchandize of the Bamians and Armenians from Persia to India. The civil wars which desolated this country, and put a stop to all trade, after the death of Shah-Nadir, seem to have been over several years, Kerim khan, one of the competitors, having gained such a superiority, in the year 1763, over his rivals, that he was crowned king; since which time peace and tranquillity seem to have taken place of anarchy and confusion. The shah, or sovereign of Persia, is the chief merchant, and he usually employs his Armenian subjects to traffic for him in every part of the world. The king's agent must have the refusal of all merchandize, before his subjects are permitted to trade. It is computed that Persia produces yearly upwards of twenty-two thousand bales of silk, chiefly in the provinces of Ghilan and Mazanderan, each bale weighing two hundred and sixty-three pounds. Vast quantities of Persian silk used to be imported into Europe, especially by the Dutch, English, and Russians, before the civil wars began. The goods exported from Persia to India are, tobacco, all sorts of fruits, pickled and preserved, especially dates, marmelade, wines, distilled waters, horses, Persian feathers, and Turkey leather of all sorts and colours, a great quantity whereof is also exported to Muscovy and other European countries. The exports

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ports to Turkey are tobacco, galls, thread, goats hair, stuffs, mats, box-work, and many other things. As there are no posts in the East, and trading by commission, with the use of bills of exchange, is little known, traffic must proceed in a very awkward heavy manner, in comparison of that of Europe.

The most current money of Persia are the abasfees, worth about one shilling and four-pence sterling: they are of the finest silver. An abasfee is worth two mahmoudes; a mahmoude, two shahees; and a shahee, ten single or five double casbeghes: these last pieces are of brass, the others of silver; for gold is not current in trade. The shahees are not very common; but mahmoudes, and casbeghes, are current every where. Horses, camels, houses, &c. are generally sold by the toman, which is an imaginary coin, worth two hundred shahees, or fifty abasfees; and they usually reckon their estates that way. Such a one, they say, is worth so many tomans, as we say pounds in England.

CONSTITUTION, FORCES, and REVENUE, with the KING'S ARMS and TITLES.

Persia is an absolute monarchy, the lives and estates of the people being entirely at the disposal of their prince. The king has no council established, but is advised by such ministers as are most in favour; and the resolutions taken among the women of the haram frequently defeat the best laid designs. The crown is hereditary, excluding only the females. The sons of a daughter are allowed to inherit. The laws of Persia exclude the blind from the throne; which is the reason that the reigning prince usually orders the eyes of all the males of the royal family, of whom he has any jealousy, to be put out. The king has generally a great

great many wives, which it would be death for any one, besides the eunuchs, who have the superintendence of them, to look at, or even see by accident; wherefore, when he travels, notice is given to all men to quit the road, nay their very houses, and to retire to a great distance.

The prime minister is called *attemaet doulet*, which signifies the director of the empire, and also *vizir azem*, or the great supporter of the empire; as he alone almost sustains the whole weight of the administration. This minister's chief study is to please his master, to secure to himself an ascendant over his mind, and to avoid whatever may give him any uneasiness or umbrage. With this view, he never fails to flatter him, to extol him above all the princes upon earth, and to throw a thick veil over every thing that might help to open his eyes, or discover to him the weakness of the state. He even takes particular care to keep the king in utter ignorance, to hide from him, or at least to soften, all unwelcome news, and, above all, to exalt immoderately every the least advantage he obtains over his enemies. As he takes these methods, which indeed are and must be taken, more or less, by the ministers of every despotic prince, to secure the favour and confidence of his master; so the inferior officers, and governors of provinces, are obliged to employ all the means in their power to secure the prime ministers, they depending no less upon him than he does upon the king. There is a gradation of despotism and slavery, down from the prime minister to the lowest retainer to the court, or dependent on the government. The governors of the provinces, &c. spare no pains or money to obtain the royal vests, called *calaat*; as none will dare to complain of their misdemeanors, when they appear to be so much in favour as to have these robes sent them, though they are in reality purchased. Children are sometimes,

in Persia, required by the king to cut off the ears and nose, and even to cut the throats of their parents; and these orders cannot be objected to, without endangering their own lives. Indeed, their baseness and mercenariness are such, that they will perpetrate such atrocious deeds without the least scruple or difficulty, when they have a promise or expectation of possessing their posts. The prime ministers, notwithstanding the precarious footing on which they stand, in effect of their abilities or good fortune, sometimes continue in their employments during life, or, if removed, are only banished to some city, where they are allowed to spend the remainder of their days in a private station.

Next to the prime minister are the na-dir, or grand-master of the household; the mehter, or groom of the chambers, who is always a white eunuch; the mir-akbor-bashe, or master of the horse; the mir-shikarbashe, or great huntsman and falconer; the divan-beggi, or chief justice, to whom there lies an appeal from the deroga, or the lieutenant of police, in every town; the vacka-nuviez, or recorder of events, or first secretary of state; the mussau-she-elmenaleck, or master of the accounts and finances of the kingdom; the numes-humbashes, or the king's chief physicians; the shick-ada-sibashe, or inspector of the palace, and regulator of rank at court; and the khans, or governors of provinces, under whom are other governors, called soltans, appointed also by the king.

The chief ministers, in spirituals, are the zedder, or grand pontiff, answering to the musti among the Turks; under him are the sheik-el, selom, and cadi, who decide in all matters of religion, and make all contracts, testaments, and other public deeds, being appointed by the king in all the principal towns; and next to these are the pichnamas,

or

or directors of the prayers ; and the moullahs, or doctors of the law.

There is no nobility in Persia, or any respect shewn to a man on account of his family, except to those who are of the blood of their great prophet, or patriarchs ; but every man is esteemed according to the post he possesses, and when he is dismissed he loses his honour, and is no longer distinguished from the vulgar.

With respect to the forces of Persia, their two bodies, called the kortshies and goulans, that serve on horseback, are well kept and paid, and may amount, the former to about twenty-two thousand, and the latter to about eighteen. The kortshies are descended from an antient but foreign race ; and the goulans are either Georgian renegadoes or slaves, or the children of slaves of all nations. The infantry, called Tangtchies, are picked out from among the most robust and vigorous of the peasants, and compose a body of forty or fifty thousand. The Persians have few fortified towns, and had no ships of war till Kouli Khan built a royal navy, and among them had a man of war of eighty guns ; but since the death of that usurper, we hear no more of their fleet.

The arms of the king of Persia are a lion couchant, looking at the sun, as he rises over his back. His usual title is shah or patshaw, the disposer of kingdoms. They add also to the king's titles those of sultan, and chan or cham, which is the title of the Tartar sovereigns. To acts of state the Persian monarch does not subscribe his name ; but the grant runs in this manner, viz. this act or edict is given by him whom the universe obeys.

PERSONS, HABITS, GENIUS, TEMPER, MANNERS, and CUSTOMS.

The modern Persians, like the Turks, plundering all the adjacent nations for beauties to breed by, are men of a good stature, shape, and complexion; but the Gaures or antient Persians are homely, ill-shaped, and clumsy, with a rough skin, and olive complexions. In some provinces, as we have already observed, not only the complexions but the constitutions of the inhabitants suffer greatly by the extreme heat, and unwholesomeness of the air. The Persian women too are generally handsome and well-shaped, but much inferior to those of Georgia and Circassia. The men wear large turbans on their heads, some of them very rich, interwoven with gold and silver; a vest, girt with a sash; and over it a loose garment, something shorter; with sandals, or slippers, on their feet. When they ride, which they do every day, if it be but to a house in the same town, they wear pliant boots of yellow leather; the furniture of their horses is extremely rich, and the stirrups generally of silver; whether on horseback or on foot, they wear a broad sword and dagger in their sash. The dress of the women does not differ much from that of the men; only their vests are longer, and they wear stiffened caps on their heads, and their hair down.

The Persians have been always esteemed a brave people, of great vivacity and quick parts; but are famed for nothing more than their humanity and hospitality. Their greatest foibles are profuseness and vanity; the richness of their cloaths, and the number of their servants and equipage, too often exceed their incomes, and bring them into difficulties. They have a particular passion for hunting, which is commonly managed by birds of prey.

There

There is no place where women are so strictly confined as in Persia, especially in the harams of the great men. The Persians drink coffee for breakfast ; and, at eleven, they dine on melons, fruit, or milk. Their chief meal is in the evening, when they generally have a dish of pilo, consisting of boiled rice, fowls, or mutton, so overdone that they pull the meat in pieces with their fingers, using neither knives, forks, or spoons. Pork is never eaten by them, or hares, and other animals prohibited to the Jews. Their bread is only cakes, baked on the hearth. They season their meat very high, with salt and spices, when they dress it ; but never salt up their meat, eating it the same day it is killed. They spread a cloth upon the carpet, and sit down cross-legged upon it at their meals, and wipe on their handkerchiefs instead of towels. The Persians are a very hospitable people, inviting strangers, as well as their neighbours, to eat with them, if they happen to be in their houses at meal-time. At their festivals, the company is entertained with music, both vocal and instrumental, and the dancing girls are frequently sent for. If any of the guests have a mind to withdraw with one of these girls, he is shewn into a room, and, when they return no notice is taken of it. Their usual drink is water and sherbet, as in other Mohammedan countries, wine being prohibited ; but the officers and soldiers frequently break through these restraints, and drink wine, which is made by the Armenians and Gaures, in Schiras and other Persian provinces ; and none of them make any scruple of intoxicating themselves with opium, of which any of them will eat as much as would poison half a dozen Christians.

The Persians excel more in poetry than any other sort of literature ; and astrologers are now in as great reputation in Persia, as the magi were formerly.

ly. Their books are all manuscripts, the art of printing having not yet been introduced among them; they excel indeed in writing, and have eight different hands. They write from the right hand to the left, as the Arabs do. In their short hand, they use the letters of the alphabet; and the same letters, differently pointed, will have twenty different significations. In short, the Persians are born with as good natural parts as any people in the East, but make a bad use of them; being great dissemblers, cheats, liars, and flatterers, and having a strong propensity to voluptuousness, luxury, idleness, and indolence; vices, indeed, to which the Asiatics, in general, are much addicted.

REVOLUTIONS and MEMORABLE EVENTS.

The Persian monarchy succeeded that of the Assyrian or Babylonian, which we esteem the same; only the seat of the empire was first at Nineveh, and afterwards at Babylon. Cyrus, making a conquest of Babylon, united the dominions of Media, Persia, and Babylon, and laid the foundation of the Persian empire, about the year of the world 3468, and 556 before Christ. Alexander the Great, conquering Darius Codomnanus, the last emperor of Persia, the Grecian monarchy commenced in the year of the world 3675, and before Christ 329. After the death of Alexander, that empire was divided among his general-officers, of whom Seleucus, Antigonus, and Ptolemy, were the chief; and the posterity of these princes were subdued by the Romans, about the year 3956, being about 197 years before Christ. Upon the decline of that empire, these dominions were again divided among several princes; until Tamerlane, a Mongul Tartar, made a conquest of most of the southern nations of Asia, which he abandoned almost

almost as soon as he conquered, except India, and some of the eastern provinces of Persia, to which his sons succeeded; and his posterity still reign in India, being stiled great Moguls from their victorious ancestor. Upon the retreat of Tamerlane from Persia, Cheik Aider, a doctor of the Mohammedan law, and a popular preacher, obtained the sovereignty of the western Persia, pretending he was directly descended from Mohammed, and took upon him the title of caliph, which comprehends the offices both of priest and king; and was succeeded by his son Sephi or Sophi, from whom future kings were sometimes called sophis. Shah Abbas, who descended from Sophi, greatly enlarged the empire: on the side of India, he conquered the province of Candahor; on the south, he reduced Lar and Ormus, and drove the Turks out of Armenia and Georgia: he transplanted the Armenians from Julpha to Ispahan, and made them his factors and merchants in every part of Europe and Asia. Shah sultan Hossein, the last king of this race, succeeded to the crown in the year 1694, and continued to reign many years after his accession in peace; but the court of Persia setting every thing to sale in his reign, Mereweis Khan, a popular nobleman, purchased the government of Candahor; but was soon after displaced, to make room for another nobleman, who offered more money. Mereweis thereupon became a malecontent, assembled his friends and dependents, and drove his rival out of Candahor; after which success, he began his march towards Spahawn, or Ispahan, but died before he arrived there. Mahomood, his son, advanced with the army, and laid siege to the capital, which he took; and soon after put to death the king, and all the royal family, except prince Thamas, who escaped, and fled to the north of Persia. Not long after, Mahomood was murdered

by Esriff, one of his officers, who usurped the throne. Upon this prince Thamas, assembling an army, invited Nadir Khan into his service, who had obtained great reputation for his valour and conduct. He was the son of a Persian nobleman, on the frontiers of Usbeck Tartary; and his uncle, who was his guardian, keeping him out of possession of the castle and estate, which was his inheritance, he took to robbing the caravans; and, having increased his followers to upwards of five hundred men, became the terror of that part of the country, and especially of his uncle, who had seized his estate. His uncle therefore resolved to make his peace with him, and with that view invited him to the castle, where he entertained him in a splendid manner; but Nadir Khan ordered his throat to be cut next night, and all his people to be turned out of the castle. No sooner had Nadir Khan got the command of the Persian army, than he attacked and defeated the usurper Esriff, put him to death, and recovered all the places the Turks and Russians had made themselves masters of during the rebellion; and then prince Thamas seemed to be established on the throne: but Nadir Khan, to whom Thamas had given the name of Thamas Kouli-Khan, that is, the Slave of Thamas, thinking his services not sufficiently rewarded, and pretending that the king had a design against his life, or at least to set him aside, conspired against his sovereign, and put him to death, as is supposed: after which, he usurped the throne, stiling himself shah Nadir, or king Nadir.

He afterwards laid siege to Candahor, of which a son of Mereweis had possessed himself. While he lay at this siege, the court of the great mogul being distracted with factions, one of the parties invited shah Nadir to come to their assistance, and betrayed the mogul into his hands. He there-
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upon marched to Delhi, the capital of India, and summoned all the viceroys and governors of provinces to attend him, and bring with them all the treasures they could raise, and those that did not bring as much as he expected, he tortured and put to death. Having thus amassed the greatest treasure that ever prince was master of, he returned to Persia, giving the mogul his liberty, on condition of his resigning the provinces on the west side of the Indus to the crown of Persia. He afterwards made a conquest of Usbec Tartary, and plundered Bochara the capital city. Then he marched against the Dagistan Tartars, but lost great part of his army in their mountains, without fighting. He defeated the Turks in several engagements, but laying siege to Bagdad, was twice compelled to raise the siege. He proceeded to change the religion of Persia to that of Omar, hanged up the chief priests, put his own son to death, and was guilty of such cruelty, that he was at length assassinated by his own relations, anno 1747. A contest upon this ensued between these relations for the crown, which continued for several years, and made Persia a dreadful scene of confusion, bloodshed, and devastation; but, at last, fortune declared in favour of Kerim Khan, who was crowned in the month of October, 1763, at Tauris. Thus that vast empire, after having been long plunged in all the horrors of an intestine war, will gain, at least, a little respite, and be re-established, for a time, in peace and tranquillity; but that tranquillity, probably, will depend upon the life of the khan, who, by the last accounts, was encamped in the neighbourhood of Schiras, with an army of seventy thousand men.

LANGUAGE.

Besides the Persian, which is so much a-kin to the Arabic, that he who understands the former perfectly well, is more than half instructed in the latter, the Turkish language is usually spoken at court, and in the provinces adjoining to Turkey. The Coran, and their books of divinity and morality, are written in Arabic, which is the language of the learned.

RELIGION.

Asto the religion of the modern Persians, they are Mohammedans, of the sect of Ali, whom the Turks call Shiites, a term of reproach, formed from Shiyah, denoting properly a scandalous reprobate sect; but the partizans of Ali stile themselves Adaliyah, which signifies those who adhere to the truth, and take the right side, and stigmatize their adversaries with the appellation of Shiites. The Turks call themselves Sonnites, because they receive the Sonna, or book of Traditions of their prophet, as of canonical authority: whereas the Persians reject it as apocryphal, and unworthy of credit. The Persians also reject Abubecr, Omar, and Othman, the three first khalifs, as usurpers and intruders; and maintain that Ali Ebn Abu Tâleb was the true khalif and imâm after Mohammed, and that the supreme authority, both in spirituals and temporals, belongs of right to his descendants: but the Sonnites acknowledge and respect them as rightful imâms. The Persians prefer Ali to Mohammed, or, at least, esteem them both equal; but the Sonnites admit neither Ali, nor any of the prophets, to be equal to Mohammed. The Sonnites charge the Shiites with corrupting the Koran, and neglecting its precepts; and the Shiites

Shiites retort the same charge upon the Sonnites. To these disputes, and some others of less moment, is principally owing the antipathy which has so long reigned between the Turks and the Persians. Some authors maintain, that the Shiites are subdivided into no less than seventy different sects, all of which hold a metempsychosis, or transmigration of souls, and the Al-Holûl, or descent of God upon his creatures, or the transmission of the spirit of sanctity from one person to another. Other tenets held by the Shiites, in opposition to the Sonnites, are, that the peculiar designation of the imâm, or high-priest of Islamism, and the testimonies of the Korân and Mohammed concerning him, are necessary points; that the imâms ought necessarily to keep themselves free from light sins, as well as those that are more grievous; and, lastly, that every one ought publickly to declare who it is that he adheres to, and from whom he separates himself, by word, deed, and engagement; and that herein there should not be the least dissimulation. In this last point, however, one sect of the Shiites, called Zeidians, dissents from all the rest. At this day not only the Persians, but one half of the princes of the Usbecks, whose dominions lie beyond the Jihûn or the Amû, the Oxus of the antients, and some Mohammedan kings of the Indies, are followers of Ali, and, amongst the other Mohammedans, go under the aforesaid opprobrious denomination.

Besides Mohammedans, there are still remaining in the mountains of Persia, and in some parts of India, some of the posterity of the antient Persians, called at present Persees, Gaures, or Guebres, who profess themselves followers of Zerdusht, or Zoroaster, according to the tenets contained in the book Sad-der, which is a compendium of the writings of that philosopher and law-giver.

giver. They pay an extraordinary veneration to fire and the sun ; but are not, we are told, idolaters, their respect to fire flowing from their considering it as a symbol of the divinity, and to the sun, from their belief that he is the noblest creature of God visible to us, and that the throne of the Almighty is placed therein. Whoever desires to be exactly informed of the precepts, doctrines, ceremonies, and customs of the Persees, may consult the learned and judicious Dr. Thomas Hyde's valuable history of the antient religion of the Persians, and the book Sad-der, containing a Compendium of the writings of Zoroaster, which is annexed to the doctor's treatise. These Persees are a very quiet, honest, inoffensive people. Since the introduction of Mohammedism into Persia, they have been exposed to various persecutions on account of their religion ; for the Mohammedans being, generally speaking, bigots, they are not contented with giving these unhappy men always ill language, but, on every occasion, are stirring up their princes to oppress and destroy these relicts of the antient Persians. They tells us, that their religion having been much corrupted by the errors and superstitions that had crept into it, Zerdusht came to restore their primitive doctrines, and to purge away the errors and abuses, that had been introduced into it. Plutarch says, " There were some of the antients who asserted two supreme Beings, the one the author of all good, and the other of all evil ; others who admitted but one God, the father of good, but who acknowledged there was a demon, from whom all evil proceeded : this last, says he, was the doctrine of Zoroaster, who flourished four thousand years before the Trojan war." Antiently the pyrea, or fire temples, were as frequent in Persia as parish churches in Christian countries, but are now far from being common.

common. The Persees content themselves with saying their prayers before the common fires, and their priests officiate before them likewise. They have, however, fire temples still in some places, and the chief of them is said to be in the province of Kerman, where there are more Ghaurs than in any other part of Persia. The priests, among the antient Persians, were called magi, and were of three degrees, viz. the ordinary priests, the overseers of these, and an archimagus, who was acknowledged for the successor of Zoroaster, and accounted the supreme head of their church. The Persees pretend, that Abraham was the original author of their religion, and that he resided some time in Persia, but that is not at all probable. Tho' fire was held the symbol of the Divinity among the Persians, yet the other elements were also highly honoured by them, insomuch that the Greeks, and other foreigners, who knew not their religious principles, called them worshippers of the elements; but all the respect they paid them arose from their conceiving them to be the first seeds of all things. The eternal omnipotent Being, the Creator and Preserver of all things, was called by the antient Persians Yezad, Izad, or Izud, also Ormuzd, Hormus, or Hormizda; and the evil created Being, Ahariman, Ahreman, or Ahriman, and in verse Ahrimanan, which signifies among them the devil. We shall say nothing farther here of this religion: a minute account of it will be found in the treatise mentioned above, to which we refer the reader.

Of the provinces of Persia.

Shirwan, of old a part of Media, is the most northern province of Persia, lying along the western coast of the Caspian Sea, and bounded by a part of
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of Georgia on the north. The river Kur or Cyrus parts it from the province of Erivan; and the Kur and Aras, the Araxes of the antients, separates it from Aiderbeitzan. It is a cold, but healthy country. The northern parts lying between the Caspian mountains and the sea, are both cold and barren. The poorest inhabitants make their bread of dried almonds, and their drink of the juice of certain herbs. The snow lies on the mountains nine months of the year. The southern parts are productive of all sorts of grain, and withal extremely pleasant.

The towns of most note in it are, Samaki, reckoned the capital of Shirwan, Derbent and Gan-gea, or Ganja. Samaki stands on a river, which falls into the Caspian Sea, sixty-six miles to the south of Derbent. It is said to be about a league in circumference, and to contain about sixty thousand inhabitants. There are many caravan-seras, mosques, and bazars in it; but the houses are very mean, flat at top, and so low for the most part, that one may reach the roofs of them from the ground with their hand. That in which the khan or governor of Shirwan resides, stands on an eminence, but makes no great figure without. Some of the bazars are covered with stone, and others with timber, and contain several streets, full of shops of gold-smiths, saddlers, &c. The government of Samaki, or Shirwan, is one of the most considerable in Persia, and its governor a sort of king, having the command of a body of twenty-five hundred horse, of whom three hundred serve him as guards, and attend him when he appears abroad, or goes a hunting with an arsenal, a chancery, and a council. They soon grow rich by the great subsidies they levy upon the province, and the neighbouring countries.

Der-

Derbent, called by the Persians Babelabouah, is a large city, on the western shore of the Caspian Sea, about fifteen miles to the south-east of Teflis, the capital of Georgia. It was antiently called Caspiæ Pylæ, or Portæ and Claustra, from its situation in a defile between the Caspian and the craggy mountains, on the frontiers of Georgia. The coast of the Caspian here is one continued rock, which renders it very dangerous for shipping. The city, being an important pass between Muscovy and Tartary on the one side, and Persia on the other, is well fortified. It hath been in the hands of the Muscovites ever since the year 1723, when it was taken during Myrr-Weis's rebellion, and, in 1735, yielded to them by the treaty of peace then concluded with shah Nadir.

Gangea, or Ganja, stands in a pleasant plain, on the road between Erivan and Samaki, one hundred and eighteen miles to the south-west of Derbent. It is one of the best and handsomest towns of Persia, surrounded with delightful groves and gardens, adorned with stately bazars, and large caravanferas, or inns for travellers, and having a fine river running through it.

Aiderbeitzan, or, as the Persians call it, Azerbeyan, a part of the antient Media, is bounded on the south by Persian Irâk, or Irâk-Agemi; to the north by Shirwan; to the east by Ghilan and Tabristan; and to the west and north-west by Upper-Armenia, or Turcomania. It is thought to have had its Persian name, which signifies a country of fire, from being the place where the chief of the antient fire-temples stood. The soil of this province is fruitful, and the air healthy, tho' somewhat cold. The most noted towns in it are Tauris and Ardevil. The former is reckoned the second city in Persia, and inferior only to Isfahan in extent, wealth, trade, dignity, and grandeur.
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It stands at the foot of a mountain, which modern authors will have to be that called Orontes, or Barontes, by Polybius, Diodorus, and Ptolemy, about one hundred and eighty-three miles to the south-east of Erivan, and is watered by two small rivers, but has no walls nor fortifications, and but few palaces, or magnificent houses. The bazars, or markets, however, are the most beautiful in Asia, being long arched streets, forty or fifty feet high, with ranges of shops on both sides. The other public buildings are no less sumptuous, especially the caravanseras, of which they reckon no less than three hundred, some of them spacious enough to lodge three hundred people. There are three hospitals, where they give victuals twice a-day to those that come, but nobody is lodged in them. Sir John Chardin reckons the number of inhabitants at above five hundred thousand. The principal manufactures are those of cotton, silk, and gold. The trade of the city extends all over Persia and Turkey, and even into Russia, Tartary, and India. The air is dry and healthy, but cold, the snow lying nine months of the year upon the tops of the mountains, that surround it. The city is well supplied with all sorts of provisions and necessaries, so that a man may live there very deliciously at a cheap rate. From the Caspian Sea, which is about forty leagues distant, the inhabitants are furnished with fish. The usual price of bread is three pounds for a penny, and a pound of flesh for three halfpence. In summer, there is plenty of venison and wild fowl. Near the city are quarries of white marble, of which one sort is transparent, several mineral waters, some cold and others hot, with a mine of salt, and another of gold, but the last is not wrought, the produce of it not answering the expence. This city, in the opinion of several geographers, antient and modern, is
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situated where Ecbatan, the great and celebrated capital of the antient Media stood, in which both the Median and Persian monarchs generally resided in summer; but, if it was, there are now no remains of any antient magnificent structure to support that opinion. The governor of Tauris is the first in the empire, and captain-general, having several khans under him, with a body of three thousand horse, and a revenue of thirty thousand tomans, besides casualties. The city has often suffered by earthquakes, and, in 1725, it was taken by the Turks, who made a prodigious slaughter among the inhabitants. Sir John Chardin thinks, that the Nysean plain, so famous antiently for the horses of that name, and the Hippobaton, where the kings of Media had a stud of fifty thousand horses, were not far from this city, where he says, the plains are most beautiful, and yield the finest pasture of all Media, or, perhaps, of the whole world.

Ardebil, or Ardevil, is about twenty-eight leagues from Tauris to the east. It is a large city, but, being surrounded with mountains, and the air continually changing from hot to cold, is subject to epidemical diseases. The first king of the race of the Sophis lies buried here. The town was formerly famous for gold stuffs and jewels, but has now lost its reputation that way. Here, as in most other eastern cities, are many bagnios, or public baths, caravanferas, and bazars, with mosques not a few. It is watered by a small river, which Olearius calls Balachlu. The meidan, or great square, is three hundred paces long, and one hundred and fifty broad, with shops all round. Schiek Eidar, the author of the Shai sect, and to whom the Sophian family owed their origin, is buried here under a magnificent sepulchre, which is visited with great devotion by pilgrims. Near it is that called

the Kitchen of Sephi, where, in the time of Olearius, one thousand poor at least were fed three times a day, Sephi, and several of his successors, having endowed it with a large revenue for that purpose.

The other towns of this province of any note are Miana, Zenjan, or Zengan, and Sultanaya. Some will have the last to be built where the ancient Tigranocerta stood. It was once the metropolis of the kingdom, and there are few cities in the world where there are such ruins to be seen. The evenings, nights, and mornings here are cold, but the day generally very hot.

The province of Ghilan, or Keilan, a part of the ancient Hyrcania, is bounded on the east by the Caspian Sea and Tabristan; on the west by Aiderbeitzan; on the south by Persian Irâk; and, on the north, by the heath of Mockan, which is the western part of Aiderbeitzan. On all sides, except where it terminates on the Caspian, it is environed with high mountains, the declivities of which towards Ghilan are covered with lemon, orange, olive, fig, and many other sorts of fruit-trees. Game also in great plenty and variety, with bears, wolves, leopards, and tygers, are bred in these mountains. In the travels of the duke of Holstein's ambassadors is the following passage: "It must be confessed by all those who have travelled in those parts, that the province of Ghilan is a terrestrial paradise, abounding in silk, oil, wine, rice, tobacco, lemons, oranges, pomegranates, and all other sorts of fruits. The vines are very large, having trunks as thick as an ordinary man's waist. The Caspian Sea, as well as the rivers belonging to the province, afford the inhabitants prodigious quantities of fish, as their pasture grounds furnish them with great store of cattle, and their forests with venison and wild fowl." In these travels the air is also extolled as the most temperate and benign
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in Persia, which is indeed the case at the time the ambassadors passed through it, which was in winter, no country in the world being more pleasant and healthy than this from October to May; but, in summer, the air is so exceeding hot and unwholesome, that the inhabitants abandon their houses, and retire to the mountains, twenty-five or thirty leagues from the sea. The privilege of fishing on the Caspian is farmed out in this and other provinces bordering on it, and brings in a considerable revenue.

The chief cities in Ghilan are Resht, or Rascht, Kesker, and Astara. The first, standing about two leagues from the Caspian Sea, is large and populous, and wants for nothing that can render a city rich, pleasant, and beautiful.

The province of Tabristan, or Mazanderan, has the Caspian Sea on the north; Persian Irâk on the south; Ghilan on the west; and Chorasán on the east. This province, including under it Lahestan and Astrabad, or Estarabad, is begirt with high mountains, and watered with pleasant rivers, among the rest by the noble river Oxus, so famous in Greek and Latin authors. It is likewise celebrated for its fertility, especially in vines of such extraordinary size, that some of the clusters are said to be two cubits long: the air, however, is so malignant in summer, that the inhabitants look all of a faint yellow, having neither strength, nor spirits. The cause of the bad air is the vast number of serpents, and other insects, which in the summer-time dying for want of water, as most of the springs are then dried up by the violent heat, infect the atmosphere with their stench and corruption.

The places of note in Tabristan are, Ferh-abad, Mazanderan, which gives names to the province; Escriff, Chocoporo, Amoul. The first is a fine city and port, situated on a navigable arm of the

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Caspian Sea, and much frequented by the Russian merchants, as being not above a fortnight's sail from Astracan. It is also remarkable for a palace, which was the ordinary residence of shah Abas the Great.

Escriff is a good city, having about two thousand houses, seated near the sea-coast, and containing also a palace of shah Abas.

Amol is a large town of about three hundred houses, seated within land near the mountains. It has a strong castle moated round.

The mountains that lie to the south of the last two provinces are a branch of Mount Taurus, the passage through which, in the road to Ispahan, is very steep and narrow.

The province now called Persian Irâk, Erâk, or Arâk, or Irâk Agemi, to distinguish it from Chaldeâ, called Irâk Arabi, and antiently Parthia, is bounded to the east by Chorasan and Sagistan; to the west by Curdistan; to the south by Faristan; to the south-west by Chusistan; to the north by Ghilan and Tabristan; and to the north-west by Aiderbeitzan. The air is very dry, but generally the most healthful of any in Persia. A great part of the province consists of barren naked mountains, but the plains are fertile and pleasant, especially where they can be watered. Though the largest province in Persia, it has no governor, as most of the other provinces have, being entirely the king's proper demesne. The number of cities are said to be upwards of forty, besides a prodigious number of villages. Though, in latter ages, Parthia became the mistress of her neighbours, and shared with Rome the empire of the world; yet under the antient Persian, and even Macedonian monarchs, it made no figure. The most considerable cities and towns are,

Casbin,

Casbin, a large city, seated in a delightful plain, and containing about one hundred thousand inhabitants. Here is a fine square, after the model of that at Ispahan, called by the Persians meidan-shah, or the royal piazza; a royal palace with fine gardens; a great many large caravanseras, especially that called the royal, which has a fine fountain in the middle of the court, planted round with trees; several mosques, of which that called the royal is one of the largest and fairest in all Persia; and a vast number of palaces belonging to the Persian grandees. The air of Casbin is heavy, thick, and unwholesome, especially in summer, owing partly to the want of running water to carry off the filth of the city, but more to the excessive heat at that season in the day time, and the cold in the night. The adjacent country, however, is very fertile in corn, fruit, and cattle, yielding grapes, one species in particular of a gold colour, and transparent, about the size of a small olive. There is also great plenty of pistachoes in these parts. The famous Lockman, so highly esteemed for the fables he composed, was a native of this city.

About eighty-eight miles from Casbin lies the city of Sawa, which is about two miles in circuit, but old, decayed, and thinly peopled. The air there is very hot and unhealthy. About four leagues to the east of the city is a most sumptuous mausoleum, with a magnificent mosque over it; where, they pretend, the prophet Samuel was interred. The resort of pilgrims from all parts of Persia to this tomb is very great. Nine miles to the westward are still to be seen some remains of the city of Rey, or Raya, which, according to the Persian histories, in the ninth century, was the largest in all Asia. The wonders related of it are incredible; but it was destroyed in the wars be-

tween the two sects of Mohammedans before the end of the twelfth century.

Thirty-seven miles from Sawa, and, at an equal distance between Casbin and Ispahan, stands the city of Kom, which was built in the two hundred and third year of the Kejra. This city at present is justly celebrated for its manufactures of silk, called in the Turkish and Persian languages *ko-mash*, in the same manner as velvet is denominated in the East *Katifah*, from the town of Katif, situated in the province of Bahrein, on the Persian Gulph, about two days journey from Ahfa, where it is made. They export from this city great quantities of fruit, dried and raw, especially pomegranates, together with soap, sword-blades, and earthen-ware, both white and varnished. Of the mosques here, that wherein Fatima, the daughter of Mohammed, is interred, under a most magnificent mausoleum, is by far the grandest. The Persians call it *mossuma*, or pure, and hold it in great veneration.

About ninety miles from Komm, to the northwest, stands Hamadan, a very large city, enjoying a very wholesome air, abounding with gardens and fountains, and surrounded with fruitful plains. There is a very high and famous mountain in its neighbourhood, to which the kings, or shahs of Persia, used formerly to retire during the summer-heats, on account of its delightful situation, and cool refreshing breezes. Golius seems inclined to think, that it was the Ecbatana of the antients. The inhabitants follow the decisions of the Sonna, and consequently pay tribute to the kings of Persia for the free exercise of their religion. We are told by an Oriental writer, that Hamadan was formerly four parasangs in length, and as many in breadth. The same author says it has produced a great many excellent men. The intense cold in

the winter has been taken notice of by several authors. The city is noted for the herds of cattle fed in its neighbourhood, producing vast quantities of butter, cheese, and hides. Great numbers of Jews flock hither to visit the pretended tombs of Esther and Mordecai, which are to be seen in a little chapel belonging to that people.

About forty miles from Komm, to the south, lies Cashan, which, with its suburbs, makes a considerable city. The private houses are mean; but the bazars, baths, mosques, and caravanseras are handsome structures. Of the last, that called the royal, built by shah Abas the Great, without the city, is the fairest, not only in Cashan, but in all Persia. It has a beautiful fountain in the middle, with large stables in the back part of it, places for servants and luggage, and all other conveniences for lodging travellers and merchandize. There is not any place in Persia where they make more sattin, velvet, tabby, plain tissue, and flowered silks, or silks mixed with gold and silver, than in this city, and the adjacent country. In a borough near, called Aron, are two thousand houses of silk weavers, and six hundred gardens. The air here is extremely hot in summer; and the sting of the scorpions, with which the country is infested, is then very dangerous.

Ispahan, or, as the Persians pronounce it, Spauhawn, the capital of Persia, is situated in this province, three hundred and sixty miles from Bagdad, upon the ruins, as generally supposed, of the ancient Hecatompylos, or, as others think, of the Aspa of Ptolemy. Most of the Eastern astronomers and geographers place it in latitude 32° . $25'$. north, and longitude 86° . $40'$. It stands in a very extensive plain, surrounded by mountains, and has eight districts belonging to it, that contain about four hundred towns and villages. The fer-

tility of the soil, the mildness of the seasons, and the fine temperature of the air, all conspire to render Ispahan one of the most charming and delightful cities in the world. It is unanimously acknowledged, that the present city is of no great antiquity; and the two parts into which it is divided, preserve the names of two contiguous towns, from the junction of which it was formed. The inhabitants of these, notwithstanding their neighbourhood, bear an inveterate antipathy to each other, which they discover on all public occasions. Spauhawn owes the glory it now possesses to the great Shah Abas, who, after the conquest of the kingdoms of Lar and Ormus, charmed with the situation of this place, made it the capital of his empire, between the years 1620 and 1628. The mountains, with which this city is surrounded, defend it alike from the sultry heats of summer, and the piercing winds of the winter season; and the plain, on which it stands, is watered by several rivers, which contribute alike to its ornament and use. Of these rivers, the Zenderoud, after being joined by the Mahmood, passes by Spauhawn, where it has three fine bridges over it, and is as broad as the Seine at Paris. The waters of these united streams are sweet, pleasant, and wholesome, almost beyond comparison; as, indeed, are all the springs, found in the gardens belonging to the houses of Spauhawn. The extent of Spauhawn is very great, not less, perhaps, than twenty miles within the walls, which are of earth, poorly built, and so covered with houses, and shaded with gardens, that in many places it is difficult to discover them. The Persians are wont to say, *Spaubawn nispi gebon*, i. e. Spauhawn is half the world. Sir John Chardin says, that though some reckoned eleven millions of inhabitants in it, he did not himself look upon it as more populous than London.

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At a distance, the city is not easily distinguished ; for many of the streets being adorned with plantanes, and every house having its garden, the whole looks like a wood. The streets in general are neither broad nor convenient, there being three great evils which attend them ; the first is, that being built on common sewers, these are frequently broke up, which is very dangerous, considering that most people are on horseback ; the second is, that there are many wells or pits in them, which are not less dangerous ; the third arises from the people's emptying all their ordure from the tops of their houses : this last, indeed, is in some measure qualified by the dryness of the air, and by its being quickly removed by the peasants, who carry it away to dung their grounds. Some reckon eight, and others ten gates, besides posterns ; but all agree that there is no difficulty of entering, at any hour of the day or night. The three principal suburbs annexed to it are, Abbas-abad, built by shah Abas, and belonging to the people of Tauris ; Julfa, inhabited by a colony of Armenians, called by some New Julfa, to distinguish it from the antient city of that name, situated in Armenia, upon the Araxes, whence the original inhabitants of New Julfa were brought ; and Ghebr-Abâd, or, as the Arabs pronounce it, Kebr-Abâd, the street of the magians, occupied entirely by the professors of magism, or the religion of the antient Persians. The river Zenderoud separates the city of Isfahan and Abbas-Abad, from Julfa and Ghebr-Abad. This city has suffered greatly since the commencement of the dreadful rebellion in 1721 ; the whole kingdom from that period, till a few years ago, having been almost a continued scene of blood, ravages, and confusion. A celebrated modern traveller, who was on the spot, tells us, that the inhabitants of Julfa, not many years before the above revolution

tion happened, amounted to thirty thousand souls, had thirteen churches, and above an hundred priests, and paid the Persian court two hundred to-mans yearly for the free exercise of their religion; that some of the streets were broad and handsome, and planted with trees, with canals and fountains in the middle, others narrow and crooked, and arched a-top, others again, though extremely narrow, as well as turning and-winding many ways, were of an incredible length, and resembled so many labyrinths; that, at a small distance from the town, there were public walks, adorned with rows of plane-trees on each side, ways paved with stone, fountains, and cisterns; that there were above an hundred caravanseras, for the use of merchants and travellers, many of which were built by the kings and prime nobility of Persia; that, as little rain fell there, the streets were frequently full of dust, which rendered the city disagreeable during a considerable part of the summer; that the citizens, however, to make this inconvenience more tolerable, used to water them when the weather was warmer than usual; that there was a castle in the eastern part of the town, which the citizens looked upon as impregnable, in which the public money, and most of the military stores, were said to be kept; that, notwithstanding the baths and caravanseras were almost innumerable, there was not one public hospital; that most of the public buildings were rather neat than magnificent, though the great meydan or market-place, the royal palace, (which is three quarters of a league in circumference) and the alley denominated Toher-bag, adjoining to it, made a very grand appearance; that the former contained the royal mosque, the building denominated kayserich, where all sorts of foreign commodities were exposed to sale, and the mint, stiled by the Persians *seraah khoneh*, where the current money of the king-

kingdom was coined ; that, besides the native Persians, there were then in Ispahan above ten thousand Indians, all supported by trade, twenty thousand Georgians, Circassians or Chirkassians, and Tartars of Daghestan or Lesgees, with a considerable number of English, Dutch, and Portuguese, and a few French ; that the Capuchins, discalciated or bare-footed Carmelites, Jesuits, Dominicans, and Austin friars, had likewise their convents here, though they were unable to make any converts ; and that there were above an hundred mosques and public colleges. But since the fatal period above-mentioned, the suburb of Julfa was almost totally abandoned by the Armenians. The government of Ispahan, twenty-three leagues long and as many broad, comprehending several districts, most of them well peopled, appeared, not many years ago, little better than a desert ; most of the inhabitants of that fertile and delightful tract being fled or dispersed. Multitudes of them had taken a precarious refuge in the mountains of Loristân, lying between Ispahan and Suster, whose lands were left untilled, and their houses mouldered into ruins. In short, all the distresses of an unsuccessful war, or the invasion of a barbarous enemy, could not have plunged the people of Ispahan into greater misery than the victories of their tyrannical king, Nadir Shah, who seemed more solicitous to humble his own subjects than his enemies. As this was the case before the death of that usurper, in what condition must we suppose Ispahan, and the rest of Persia, to be in now, as the kingdom hath been ever since, till very lately, desolated by a civil war, occasioned by several competitors for the crown ? Whoever desires to be more fully informed in relation to the state of the city, before the troubles, may consult Sir John Chardin, Mr. Tavernier, M.
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le Brun, and Dr. Kampfer, who is much later than the others.

Yezd is a large city, an hundred and seventy-five miles to the east of Ispahan. The women of Yezd are reckoned the handsomest in all Persia.

The province of Khusestan or Chusistan, is pretty large, bounded on the north by Persian Irâk; on the south by the Persian Gulph; on the west by Irâk Arabi; on the south-west by the Tigris and Euphrates, a little before and after their junction; and on the east by Farsistan. It was antiently called Susiana; and is believed by some to have been the land of Havilah, mentioned in scripture, in the description of the terrestrial paradise. La Martiniere observes, that it is the same country with Cush, in Assyria, having preserved its antient name, with only a Persian termination; Chusistan signifying the country of Cus or Cush, as Indostan does that of the Indus. The chief towns in it are Tuster, antiently the famous city of Susa, the Shushan of the Scriptures; Ahawas; Scabar; and Ramhor-mus.

Tuster, or, as some write it, Shuster, stands an hundred and twenty-two miles from Ispahan, to the south-west. It is very pleasantly situated at the conflux of the Choaspes and Eulæus, now called Tirtiri, and Zaymare. This city was antiently the winter residence of the Persian monarchs, as Ec-batan was their summer seat. Here were preserved the records of the empire, and here its treasures were laid up. Alexander the Great took from hence nine thousand talents of coined gold, and forty thousand talents of gold and silver bullion.

Ahawas is a large city, sixty-eight miles from Tuster, towards the west.

The province of Farsistan, or, as it is sometimes called, Fars or Phars, being the antient Persis, including

cluding Laurestan and the isle of Ormus, is bounded on the north by Persian Irâk ; on the south by part of the Persian Gulph ; on the east by Koreistan, and part of Sigestan ; and on the west by Chusestan, and part of the Persian Gulph. The districts of this province that lie towards the north are hilly and barren, yielding neither fruit nor corn sufficient for the use of the inhabitants ; some emeralds, indeed, are found there, but of no great value. On the coast of the Persian Gulph the soil is as bad, though of a different nature, being hot and sandy, and producing few other trees than palms ; but, between these, there lies a rich and pleasant region, abounding with corn, fruit, and cattle, and better watered, though but by small rivers, than most of the other tracts within this wide empire. The entrance of this country is very narrow and difficult. The principal towns in it are Schiras, Benaron, Lar, Bender-Abassi or Gombroon, and Bender-Congo.

Schiras, with the adjacent country, is thus described by a famous traveller, in his account of the road from Spauhawn to the Indies : “ The city of Schiras, which some will have to be the antient Persepolis, the capital of Persia, lies in $78^{\circ}. 15'$ longitude, and $29^{\circ}. 36'$ latitude. It is seated in a large plain, on a little river called Bendemir, and near a large lake of salt water, about four leagues in compass. The soil about it is very good and fruitful, and famous for the best wines in Persia. The city itself has nothing handsome in it ; for it looks more like a ruined town than a city. The houses are built of earth dried in the sun, and whitened over with lime ; so that when they are well moistened with rain, they often fall down of themselves. On the north east stands an high mountain, which is covered with several sorts of fruit trees, among which are oranges, lemons,

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mons, and cypresses; and of the last there are also great numbers in the city gardens. There are many fair covered bazars, with large shops, well furnished with all sorts of Indian and Turkish commodities; and every commodity has its particular bazar. In the college are professors, who have salaries for teaching theology, philosophy, and medicine; and, it is said, there are sometimes five hundred students. There are in this city three or four glass-houses, where they make great and small bottles, to transport the sweet waters made in this city; as also several other vessels, to put their pickled fruits in, which they send in great quantities into India, Sumatra, Batavia, and other places. Their glass is made of a white stone, almost as hard as marble. Some of their bottles are a finger thick, and hold thirty quarts of wine. They have no manufactures at Schiras, but a few coarse painted cloths. The king's garden is well planted with fruit trees, roses, and jessamines; but much neglected. It never rains in Schiras but in spring and autumn. There are some large vineyards, but they dry and pickle a good part of the grapes. The wine is an excellent stomachick, but very strong; so that, without spoiling the taste of it, it will bear two-thirds of water. It is sold by weight, and not by measure; and a great deal of it is sent yearly to Spauhawn, and the Indies. The people of Schiras are very witty; and most of the best poets in Persia are born here. Such is the plenty of roses, that they furnish all the Indies with rose-water. The neighbourhood also abounds in corn, capers, and white poppies; from the last of which opium is extracted. About thirty-five miles north-east are to be seen the ruins of Persepolis, the antient capital of this province, and of the old Persian empire; which, at the time it was subdued by Alexander, according to Diodorus Siculus, was the richest city in

in the world. The same author tells us, that the treasures found in the citadel amounted to an hundred and twenty thousand talents of gold. Of the remains and ruins of this antient stately city, a description will be found in Sir Thomas Herbert's, Gemelli's, and Carreri's travels; to which we must refer the reader. Thevenot says, a large town is built about the place where the old city stood, called Mirkas-Chan.

Of the other towns, Lar and Gombroon are the most considerable. The first is the capital of a province, called Laurestan, and stands forty-eight miles from the Persian Gulph, towards the south. The city is built on a rock, and has nothing remarkable in it but the khan's house, the bazars, and the castle. It contains about four thousand houses, and has a manufacture of silks, and musket-barrels. In the suburbs is the Dutch East-India house. Laurestan was once a kingdom, in the possession of the Gaures.

Gombroon, or, as the natives call it, Bander-Abassi, stands about seventy-two miles to the south-east of Lar, on the coast of Farsistan, just opposite the island of Ormus, in the latitude of $27^{\circ}.40'$ north. The name of Gombroon, or Comerong, Captain Hamilton tells us, it had from the Portuguese; because it was remarkable for the number of prawns and shrimps caught on its coasts, by them called comerong. This city owes its wealth and grandeur to the demolition of Ormus, and the downfall of the Portuguese empire in the East-Indies. It is now justly accounted one of the greatest marts in the East, was built by the great shah Abas, and from him, as some think, obtained the name of Bander-Abassi, which signifies the court of Abas. It stands on a bay about nine leagues to the northward of the east end of the island of Kishmish, and

and three leagues from the famous Ormus. The English began to settle here about the year 1631, when, in consideration of their services against the Portuguese, Shah Abas granted them half the customs of that port. This was confirmed by a phirmaund, and duly regarded, till the English began to neglect the services they had stipulated. Whether the company has any emolument from the customs, at present, is what we cannot pretend to ascertain. The town is large, but its situation bad; wanting almost every thing that contributes to the happiness, and even support of life. Towards the land it is encompassed by a sort of wall, and towards the sea are several small forts, with a platform, and a castle or citadel, mounted with cannon, to secure it and the road from the attempts of an enemy by sea. The houses in most of the streets are so out of repair, some half down, others in a heap of rubbish, that a stranger would imagine the town had been sacked and ravaged by a barbarous people; not a vestige of the wealth really contained in the place appearing in view. The bazars and shops round them, are kept, for the most part, by Banians, whose houses are generally in good order. Most of the houses are built with earth and lime, but some of the best with stone. Many of them have a sort of ventilators at top, which contribute greatly to the health of the inhabitants in the hot seasons of the year. The most sickly months here are April, May, September, and October. With fish and mutton the inhabitants are well supplied. Rice is imported from India, and wheat is so plenty, that the poor subsist chiefly on bread and dates: as for pilloe, it is a dish fashionable only among the better sort. The country hereabouts abounds in the most delicious fruits, as apricots, peaches, pomegranates, pears, mangoes, grapes, quavas, plumbs, sweet quinces, and water melons. The apricots, however,

however, are small, and extremely dangerous, if eaten to excess. The dates, which are very plentiful here, and in Arabia, grow on a tree much resembling the cocoa nut tree, only the branches are shorter. The fruit hangs on small twigs, thick about the top of the tree under the boughs, and, when ripe, is esteemed a delicious and wholesome diet. It is deemed fit for use when it begins to melt on the tree; but the dates intended for sale are plucked sooner, and laid wet in a heap, afterwards packed in bales of a hundred pounds weight, their own juice candying and preserving them.

Those conveniences are more than overbalanced by the scarcity of fresh water, with which the inhabitants are supplied from Asseen, a place seven miles distant, there not being a spring or well in the town. Persons of condition keep a camel constantly employed in bringing fresh and wholesome water. Captain Hamilton gives it as his opinion, that one cause of the unwholesomeness of this city is the reflexion of the rays of light from a high mountain to the north of it. He says, that when the beams are reflected from this mountain, they almost fire the air, and, for two or three months in the year, render the situation intolerable. For this reason the people of condition retire into the country, to pass the heats of June, July, and August. The very sea, during this season, is affected, inso-much that the stench is no less disagreeable than that of putrid carcases; and this is encreased by the quantities of shell-fish left on the shore, from which an exhalation arises that tarnishes gold and silver, and is less tolerable than the bilge-water of a tight ship. At Asseen the English factory have a country-house and gardens, to which they retire occasionally. Here they have whole groves of Seville orange trees, which, though not natural to the country, thrive very well, and are always ver-

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- dant, bearing ripe and green fruit, with blossoms, all at the same time. They have likewise tanks and ponds of fine fresh water, with every thing else that can moderate the heat of the climate, and render life agreeable and elegant.

About ten miles from Asseen is a place called Minoa, where are cold and hot natural baths, reckoned infallible in the cure of all scrophulous disorders, rheumatisms, and other diseases, by bathing.

Gombroon is extremely populous, on account of the commerce carried on by the Dutch and English factories, as well as the natives. The English factory is close by the sea, at some distance from the Dutch, which is a commodious and fine new building. A great part of the company's profit arises from freights. As the natives have not one good ship of their own, and are extremely ignorant of navigation, they freight their goods for Surat, and other Indian marts, in English and Dutch bottoms, at an exorbitant rate. The commodities of the Gombroon market are, fine wines of different kinds, raisins, almonds, kish-mishes, prunellas, dates, pistachio-nuts, ginger, silks, carpets, leather, lapis-tutty, galbanum, ammoniac, asa-fetida, tragacanth, with other gums, and a variety of shop medicines. These are in a great measure the produce of Carmania, which they bring to Gombroon in caravans. The English company had once a small factory in the province of Carmania, chiefly for the sake of a fine wool produced there, and used by the hatters. The said company had once a project of carrying a breed of the Persian goats to St. Helena, but whether it was executed, or what success it met with, we cannot say. Although the company pay no customs, yet they usually make a present to the shabander, to avoid the trouble he has it in his power to give them.

them. All private traders with the company's passes, enjoy the same privileges, on paying two per cent. to the company; one to the agent, and one to the broker. All private trade, either by European or country ships, has long been engrossed by the company's servants. The agent at Isfahan is one-third concerned, the chief of Gombroon one-third, and the rest of the factors in Persia one-third, in all investments; but for a particular account of the company's trade and privileges, at this and other places in Persia, we must refer the reader to Mr. Lockyer's account of the India trade, who wrote in 1711; though, no doubt, some material changes may have happened since that time, in consequence of the civil wars with which this country hath been long afflicted, since the death of Nadir Shah.

Near Gombroon are the islands of Ormus, Bahara, and Quesmo. The first is two good leagues distant from the main land, almost at the mouth of the Persian Gulph, which reaches from thence to Bassora. It is about six leagues, or twenty miles in circuit, but is quite barren, and has not a drop of fresh water. They catch excellent oysters about the isle, which also yields fine white salt in great plenty, and a fine black shining sand, used for dusting of writing, and transported in considerable quantities to Europe. In the time of the Portuguese there was a town upon it very rich and populous, where all the trade of the Indies was managed; but that has been long in ruins, and there is nothing now inhabited but the fort. Bahara is remarkable for a pearl fishery, which begins in June and ends in August or September. The profit of it is computed at one hundred and ten thousand crowns per annum, the pearls being the largest, brightest, and roundest of any found in the East.

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Quefmo is a pretty large, fruitful, and well-inhabited island, furnishing the neighbouring parts with wheat, barley, and other provisions,

Before we proceed, it will not be improper to add a word or two concerning the Persian Gulph, Gulph of Bassora, or Sea of Eleatif, called in Latin Sinus Persicus. This gulph flows out of the Indian ocean, near the isle of Ormus, from the south-east to the north-west, having Persia on the east, and Arabia on the west, and running as high the antient Chaldaea, now called Irâk Arabi, where it receives the Euphrates and the Tigris, united in one stream; but very few rivers of any note besides. This Gulph was sometimes stiled by the antients the Red-Sea, as well as the Gulph of Aden. The pearl-fishery in this Gulph produces a prodigious quantity of pearl; Sir John Chardin says more than a million in a year: the largest weighing generally from ten to twelve grains; and if by chance any are taken of greater weight, the fishers are directed, under great penalties, to bring them to the king's exchequer. This fishery is performed by divers, who being carried down to the bottom of the sea in five fathom water, by the weight of a stone fixed to their toes, they pick up there all the shells they can see, as fast as they can, and put them into a basket they carry down with them on purpose, and then rise up again to take breath, and refresh themselves with a pipe of tobacco, while those who are in the boat pull up the baskets. They fish for pearls all over the Gulph from the end of June to the end of September.

The province of Kerestan, Kherman, Chirman, or Carmania, is bounded on the west by Farsistan; on the east by Makram; on the south by the Persian or Arabian Sea: and on the north by Sigistan. The greater part of this province, which is said to be inhabited by the Gaures, or antient Persians,
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is barren and mountainous, but some of its vallies abound in odoriferous flowers, especially roses, from which great quantities of rose-water are distilled, and sold at Ispahan. In the mountains are mines of copper and iron. This province is remarkable for producing sheep, which bear the finest wool in the world. They have this peculiar property, that, having fed upon new grass from January to May, the fleece falls off of itself, and leaves the sheep quite naked; the wool being gathered and beaten, the coarse breaks, and the fine only remains. The Gaures have the whole manufacture of this wool in their hands, which consists in girdles, much esteemed through the East, and in a sort of serges, as soft, and almost as fine as silk. The chief towns in the province are Kherman, antiently Carmanæ, Darab gerd, supposed by some to be the antient Passagarda, and Bermazir. The first is a considerable town, two hundred and seventy-six miles from Ispahan to the south-east, and is famous for the excellent scymitars made in it. In the neighbourhood of Darab-gerd is a mine of salt, and a rock, from which distils that valuable gum called mummy, a drachm of which will cure any bruise, cut, or wound whatsoever.

The small province of Makran, the antient Gedrosia, is bounded on the east by Guzarat, a province of India; on the west by Karestan; on the south by the Persian or Arabian Sea; and, on the north, by Sablestan, with part of Sagistan. Mount Bacias, or rather a ridge of mountains, runs thro' the middle of this province, and from them springs the river Arbis, or Arabis, which, after a short course, falls into the Indian Sea. The soil of this country is sandy and barren, very deficient in water, and the air intemperately hot. It is inhabited by the Baluches, a fierce and warlike na-

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tion. The principal places in it are, Firhkh, Chalak, and the port of Guadal.

The province of Sigistan, the antient Drangiana, has Chorasan on the north; part of Candahor, with Sablestan, on the east; Makran on the south; and Faristan on the west. A ridge of mountains, the principal of which is called Bagous, runs through this country, and most of the rest of it is a sandy barren soil. This province is chiefly noted, at present, for having been the birth-place of Rustan, the celebrated hero of Oriental romances. The places of any note in it are Sistan, supposed by some to be the antient Prophthasia, and Kets.

The province of Sablestan or Sablustan, the antient Paropamisus, is bounded on the east by the dominions of the great mogul; on the west by Sagistan; on the north by Candahor; and on the south by Makran. The soil of this province in general is not very fruitful, consisting mostly of hills, which, however, by overshadowing the valleys, render them cool and pleasant. The principal town in it is Gazna. Of the others, Becksebat, Asbe, and Bust, are the most considerable.

The province of Candahor has Sablestan, with part of the mogul's empire, and Sagestan, or Sigistan, on the south; the country of Balk, of which an Usbeck Tartar is prince, on the north; the empire of the mogul on the east; and part of Chorasan and Sagestan on the west. Though in general mountainous, it is far from being unfruitful, except on that side next Persia. The inhabitants are Afghans, a fierce rude people. About the beginning of this century, they revolted, and took up arms, under the command of their khan Myrr-Weis, and his son Myrr-Maghmud, against their sovereign shah Hafein. Having laid siege to and taken Isbahan, they murdered all the royal family, excepting prince Thamas,

Thamas, who made his escape to the north of Persia; but was afterwards, as hath been already related, murdered by Nadir Shah, or Thamas Kouli Khan, who usurped his throne.

This province takes its name from its capital, which stands about six hundred and seventy-five miles from Ispahan, towards the east, on the borders of the mogul's empire. It is said to be large and strongly fortified, and also a place of great wealth and trade, the caravans betwixt Persia and the Indies constantly passing through it. This city had formerly princes of its own; but hath long been subject either to the great mogul or Persia.

Corasan, or Khorasan, the antient Bactria and Aria, has Irâk-Agemi, or Persian Irâk, with Astrabad, on the west, from which it is parted by a large desert; Faristan, with Segestan, and another large desert, that parts it from Karestan and Candahor, on the south; the mogul's dominions on the east and north-east; and Usbeck Tartary on the north. Hence, it appears that it is a very large province. It is also very populous and fruitful, and produces the best manna in the world. The turquoise-stones found here are so excellent, that the king allows none to be sold but to himself. There are a great number of towns in this province, the chief of which are Herat, Nischabar, and Merou.

Herat, the Aria of the antients, is said to be thirteen miles in circumference, and strongly fortified. They make very fine tapestry here, and abundance of rose water.

Mached, another city in this province, is very famous for a pilgrimage instituted here in honour of the Iman Reza, by shah Abas the Great. This he did with a political view, to divert the resort of his subjects to Mecca and Medina, whereby a great deal of gold was carried out of the kingdom; and,

as he knew that the people are much captivated with external splendor, he spared no expence in this respect, even so far as to cover with plates of gold the mosque of this iman, who was always held in great veneration by the Persians. This city is surrounded with a noble wall, whereon stand thirty towers.

Esterabad or Astrabad, with Khoemus, is seated in the north-west part of Persia, having Corasan on the east; part of Tartary on the north; Tabristan and the Caspian Sea on the west; and the latter also a little on the north; and a branch of Mount Taurus, with the Desert of Sagestan, on the south. It is a mountainous country, and barren; except near the banks of the two rivers Margah and Arias, where it is exceeding pleasant and fruitful, producing grapes of a wonderful bigness. The inhabitants are a mixture of Persians and Tartars, or Turkmen. The towns of most note are Astrabad, Amul, and Damkau.

The first, which gives name to the province, stands on a gulph or bay of the Caspian Sea, to which it also gives name. It is chiefly remarkable for the fine druggets, and other woollen goods, manufactured there.

T H E

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T H E
P R E S E N T S T A T E
O F T H E
W O R L D.

T U R K Y in A S I A.

TURKEY in Asia is divided into Eastern and Western. The Eastern comprehends Georgia, Turcomania, and Diarbekhr; and the Western Anatolia, or the Lesser Asia, Syria, and Palestine.

G E O R G I A.

About the etymon of the name of this country authors are not agreed. The most probable opinion is, that it is a corruption or softening of Kur-gia, from the river Kur, whence also the inhabitants, as it is supposed, are called by the Persians indifferently Georgi, Gurgi, and Kurgi; and the country Gurgistan and Kurgistan.

Georgia is bounded on the north by Circassia; on the east by Daghestan and Shirvan; on the south by Armenia; and, on the west, by the Euxine or Black Sea; comprehending the greatest part of the antient Colchis, Iberia, and Albania: but some geographers,

geographers, under the name Georgia, include all that vast tract lying between the Caspian and Euxine Seas.

Georgia is divided by a ridge of mountains into Eastern and Western ; the former of which is again subdivided into the kingdoms of Caket, Carduel or Carthuel, and Goguetia ; and the latter into the provinces of Abcassia, Mireta or Imaretta, and Gurriel. Another division is into Georgia Proper, Abcassia, and Mingrelia.

“ Georgia (says Sir John Chardin) is as fertile a country as can be seen ; the bread is as good here as in any part of the world ; the fruit of an exquisite flavour, and of different sorts ; no place in Europe yields better pears and apples ; and no place in Asia better pomegranates. The country abounds with cattle, venison, and wild-fowl, of all sorts ; the river Kuris well stocked with fish ; and the wine is so rich that the king of Persia has always some of it for his own table. The inhabitants are robust, valiant, and of a jovial temper ; great lovers of wine, and esteemed very trusty and faithful ; endowed with good natural parts, but, for want of education, very vicious. The women are generally so fair and comely, that the wives and concubines of the king of Persia, and his court, are for the most part Georgian women. Nature has adorned them with graces no where else to be met with ; it is impossible to see them without loving them ; they are of a good size, clean-limbed, and well shaped.” Another traveller, however, of no mean character, thus expresses himself with respect to the women : “ as to the Georgian women, they did not at all surprize us ; for we expected to find them perfect beauties. They are, indeed, no way disagreeable ; and may be counted beauties, if compared with the Curdes. They have an air of health that is pleasing enough ; but, after all, they

they are neither so handsome nor so well shaped as is reported. Those who live in the towns have nothing extraordinary, more than the others; so that I may, I think, venture to contradict the accounts that have been given of them by most travellers."

Georgia abounds with woods and mountains, intermixed with a great number of beautiful plains.

The only rivers of note in this country are the Cyrus, Cyrenus, Corus, or Kur, and the Aragus. The first springs from the Moschian mountains, which separate Colchis from Armenia, waters the country now called Mokan, and, after receiving into its channel the Aragus and Araxes, falls by one mouth into the Caspian Sea. This river is navigable the greatest part of its course. The Aragus springs from the mountains that separate Iberia from Colchis, and falls into the Cyrus.

Iberia, or Georgia, is tributary or subject either to the Porte or the king of Persia, and known to the Persians by the name of Gurgistan, that is, the Land of the Georgians; for *tan* is an antient Celtic word, signifying a country, and still in use among the Eastern nations, as appears from the modern names of Curdestan, Indostan, &c. that is, the Country of the Curdes, of the Indians, &c.

The whole country of Georgia is but thinly inhabited, and has but very few cities in proportion to its extent and fertility; which is doubtless, in a great measure, owing to the barbarous and unnatural traffic carried on here in boys and girls, parents selling their children, masters their servants, and lords their vassals and tenants. Every one, in short, trades in the males and females he is master of, and disposes of them to the Turks and Persians, who employ them in their armies and seraglios, as slaves, mutes, eunuchs, soldiers, statesmen, and concubines, according to their capacities, and the favour they have obtained with their masters.

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This country formerly abounded with great cities, as appears not only from its history, but from the ruins of many of them still visible, which shew that they must have been very large, opulent, and magnificently built. These were all destroyed by the inundations of northern barbarians from Mount Caucasus, as the Alans, Huns, Suevi, and some others, so much noted in history for their strength, courage, and conquests.

The air of Georgia is serene, dry, and healthful; but very cold in winter, and hot in summer.

The fine weather commonly begins about May, and lasts till November; but the lands want a good deal of watering to make them produce a plentiful crop; when they yield all sorts of grain, fruit, and pulse, in abundance, which sell at so cheap a rate that the people want for nothing. The cattle, both small and great, are fat and good, and in great numbers; but the common people live mostly on swine's flesh, which is every where excellent, and, by their own account, wholesome and of easy digestion. The river Kur, as well as the Caspian Sea, which lies east of Georgia, supplies it with plenty and variety of fish.

The mountains of Caucasus, that lie partly in this country, are known at present to the inhabitants by the names of Cochass and Cochias, which are, without doubt, a corruption of the antient. The Arabs call them the Mountains of Ras.

The inhabitants are civil enough to strangers, allowing them to live and trade as they please, and to profess what religion they have a mind: hence people of various nations are seen here, as Turks, Armenians, Persians, Jews, Greeks, Indians, Tartars, Russians, and other Europeans; but the Armenians are the most numerous, and, by carrying on the greatest part of the trade, are also the richest; for which reason the Georgians hate and despise

despise them, regarding them in much the same light as the Europeans do the Jews. The Georgians wear four caps on their heads, and a kind of long vest, open before, but which may be buttoned at pleasure; their breeches and under-garments are like those of the Persians, as is the entire dress of the women.

Their houses, especially those of the better sort, are also after the model of those of Persia, as well as all their public buildings: and they may afford to have them built after the best manner, having not only stone, wood, plaister, lime, and all other materials, in the greatest plenty and cheapness; but also can have the most laborious work done by their own vassals, over whom they have such an absolute power, that they can keep them employed whole months together, without allowing them either wages or food.

The religious tenets of the Georgians are much the same as those of the Greek church; but, in regard to practice, they seem to have retained nothing of Christianity but the name, especially the Mingrelians. The latter, indeed, as to the knowledge and practice of true Christianity, are very little inferior to the former; and the chief difference is, that the former keep their fasts and festivals more exactly, and use longer prayers than the latter. Neither seem to know, much less to observe, any precept of the gospel. They are said to have received the Christian faith about the middle of the fourth century. The churches in the cities are neat and well-built, and some of them even grand and stately; but in the country they are generally mean, neglected, and decayed. The Georgians, as well as the other Christians on the west and north, have a strange custom of building most of their churches on the tops of high and almost inaccessible mountains, and at a distance from their towns;
and

and so little use is generally made of them, that some of them are not opened once in ten years; a notion prevailing amongst them, that if they do but build a church in this manner, all their sins will be forgiven them, though they should never set their foot in it. They are under a patriarch, stiled catholicos, with an archbishop, and several bishops, which in Georgia Proper, that is subject to the king of Persia, are always appointed by the viceroy; who, though a Mohammedan, at least in outward profession, commonly fills those dignities with his own relations.

Iberia or Georgia, according to Josephus, was first peopled by Tubal, the brother of Gomer and Magog. His opinion is confirmed by the Septuagint; for Meshech and Tubal are by these interpreters rendered Moschi and Iberians. We know little of the history of the country till the reign of Mithridates, when their king, named Artocis, siding with that prince first against Lucullus, and afterwards against Pompey, was defeated by the latter, with great slaughter; but afterwards obtained a peace, upon delivering up his sons as hostages. Little notice is taken of the succeeding kings by the antient historians. They were probably tributary to the Romans till that empire was overturned, when this, with the other countries in Asia bordering on it, fell successively under the power of the Saracens and Turks. A certain prince of Georgia, named Heraclius, has lately made a great noise, and a considerable progress in his endeavours to shake off the Turkish yoke, having, according to advices from the East, several times defeated the Ottoman troops; but it seems either his former good fortune forsook him, or an accommodation took place; for all the intelligence from that part of the world, for some time past, hath been entirely silent with regard to him.

The following cities are mentioned by Strabo, Pliny, and Ptolemy, as formerly situated in this country ; namely, Nubium, Varica, Sura, Artaniffa, Mestleta, Zaliffa, Armaetica, and Phryxum, called afterwards Indeessa. The principal modern ones, in that part between the Caspian Sea and the mountains of Georgia, properly so called, and subject to Persia, are Teflis, the capital, Gori, Aly, Suram, Caket, and Zagan.

We shall here only give the best account we can of the capital, the rest being, in all appearance, inconsiderable, or at least little known to European travellers.

Teflis or Taffis, the capital of Georgia, stands near the confluence of the Cyrus or Kur, and the Iberus, an hundred and thirty miles west of the coast of the Caspian, and two hundred and twenty from that of the Euxine or Black Sea, in $42^{\circ}.47'$. north latitude, and $47^{\circ}.5'$. east longitude, from the meridian of London. It is not large, but, according to Sir John Chardin, one of the finest cities in the East, with strong walls on all sides, except on the east, where it is covered by the river Kur. On the south side of it stands a large castle or fortress, built by the Turks in 1576, when they made themselves masters of the city and country, under the command of the famed Mustapha Pacha. The city is very populous, and a place of great trade, especially in furs, which are conveyed hence to Constantinople, by the way of Erzerum. As for the silks of this country, they are bought up on the spot by the Armenians, and conveyed to Smyrna, and other ports of the Mediterranean ; but the greatest part of it is first sent to Erzerum to be manufactured, the Georgians being very ignorant and unskilful in that respect. From hence, likewise, great quantities of a root, called boya, is sent to Erzerum and Indostan, for the use of the linen

nen dyers. There are some magnificent caravanseras, bazars, and palaces, in the city. Of the last, those of the viceroys of Carthuel and Caket are the chief. They reckon no less than fourteen churches in the city; one half of them belonging to the Georgians, and the other to the Armenians. As for mosques, the Georgians, it is said, have never suffered any to be built, tho' they are under a Mohammedan government; but have always risen up in arms as often as any attempt has been made to erect such, and destroyed them. Here are some Romish Capuchins, as missionaries; but they go under the denomination of physicians, surgeons, or chymists, which three professions are in great esteem in the East. The great cures they make, and the small fees they take, which are generally in wine, meal, cattle, or young slaves; procure them some esteem, though they are often exposed to the insults of the people, especially when they attempt to make any proselytes to their church. The inhabitants of Tessis are computed at near twenty thousand; viz. four thousand Armenians, three thousand Mohammedans, two thousand Georgians, and about five hundred Romish Armenians, who are much hated by the others: the rest are Persians, or strangers, that are continually coming and going.

That part of the western Georgia, now called Mingrelia, and antiently Colchis, is bounded on the east by Iberia, or Georgia; properly so called; on the west by the Euxine Sea; on the south by Armenia, and part of Pontus; and on the north by Mount Caucasus.

Colchis or Mingrelia is watered by a great many rivers; as the Corax, the Hippius, the Cyaneus, the Charistus, the Phasis, where the Argonauts landed, the Absarus, the Cissa, and the Ophis, all emptying themselves into the Euxine Sea. The Phasis does not spring from the mountains of Arme-

Armenia, near the sources of the Euphrates, the Araxes, and the Tygris, as Strabo, Ptolemy, Pliny, Dionysius, and after them Arrian, Reland, Calmet, and Sanfon, have falsely asserted; but rises on Mount Caucasus, and flows not from south to north, but from north to south, as appears from the map of Colchis or Mingrelia, in Thevenot's collection, and the account which Sir John Chardin gives of that country. This river forms in its course a small island, called also Phasis; whence the pheasants, if Isidorus is to be credited, were first brought to Europe, and thence called by the Greeks Phasiani. The other rivers of Colchis are not considerable.

The whole kingdom of Colchis was in antient times very pleasant and fruitful, as it is still, where duly cultivated, abounded in all the necessaries of life, and was enriched with many mines of gold, which gave occasion to the fable of the Golden Fleece, and the Argonautic expedition, so much celebrated by the antients. These mines are supposed by some mythologists to have been contiguous to some of those torrents which fall from the neighbourhood of Mount Caucasus, and to have brought down with them some gold-dust, which the inhabitants saved by setting fleeces of wool across some of the narrow passages of those currents. This is indeed the most rational account that can be given of that matter, which the fabulous poets afterwards disguised, according to their custom, and embellished with the stories of dragons, brazen bulls, dreadful seas, dangerous passages, and many such perils, and insurmountable difficulties, as commonly attend the too eager pursuit of that pernicious, tho' so much desired, metal. The country of Colchis, abounding also with poisonous drugs and plants, which Medea, king Æetes's daughter, knew how to prepare and make use of, the

poets thought fit to turn her into a sorceress or enchantress.

The Argonauts landed in the river Phasis, which gave rise to the Greek proverb "to fail to Phasis," expressing a long and dangerous navigation; for such was that of the Argonauts esteemed in those early times. The fable of Phryxus, and his sister Helle, took its rise from their flying from their step-mother Ino to Colchis in a ship, on whose head was a golden or rather a gilt ram, where they were kindly received by Æetes.

The Argonautic expedition is supposed to have happened before the siege of Troy, about the time that Gideon was judge of Israel, and the year of the world 2700.

The latest account we have of this country is from Sir John Chardin, who tells us, that its length is above an hundred miles, and its breadth sixty, being not near so extensive as the antient Colchis, which reached from the frontiers of Iberia or Georgia Proper, westward to the Palus Mæotis: that it is beautifully diversified with hills, mountains, valleys, woods, and plains, but badly cultivated: that there are all the kinds of fruits which are found in England, growing wild, but tasteless and insipid, for want of culture: that, if the natives understood the art of making wines, those of this country would be the finest in the world: that there are many rivers, which have their source in Mount Caucasus, particularly the Phasis, now called the Rione: that the country abounds in beeves, hogs, wild boars, stags, and other venison, and in partridges, pheasants, and quails: that falcons, eagles, pelicans, lions, leopards, tigers, wolves, and jackals, breed on Mount Caucasus, and sometimes greatly annoy the country: that the people are generally handsome, the men strong and well made, and the women very beautiful; but
both

both sexes very vicious and debauched : that they marry their nieces, aunts, or other relations, indifferently ; and take two or three wives, if they please, and as many concubines as they will : that they not only make a common practice of selling their children, but even murder them, or bury them alive, when they find it difficult to bring them up : that the common people use a sort of paste, made of a plant called gom, instead of bread ; but that that of the better sort consists of wheat, barley, or rice : that the gentry have an absolute power over their vassals, which extends to life, liberty, and estate : that their arms are the bow and arrow, the lance, the sabre or broad-sword, and the buckler : that they are very nasty, and eat sitting cross-legged upon a carpet, like the Persians ; but the poorer sort upon a mat or bench, in the same posture : that the country is very thin of inhabitants, no less than twelve thousand being supposed to be sold yearly to the Turks and Persians : that the principal commodities exported from it are honey, wax, hides, castor, martin-skins, flaxseed, thread, silk, and linen cloth ; but that there are no gold or silver mines now, and very little money : that the revenue of the prince or viceroy amounts to about twenty thousand crowns per annum : that the inhabitants call themselves Christians ; but that both they and their priests are altogether illiterate, and ignorant of the doctrines and precepts of Christianity : that their bishops are rich, have a great number of vassals, and are cloathed in scarlet and velvet : and that their service is according to the rites of the Greek church, with a mixture of Judaism and Paganism.

The cities of most note in this country in antient times were, Pityus ; Dioscurias, or Dioscorias, which was so called from Castor and Pollux, two of the Argonauts, by whom it is supposed to have

been founded, and who in Greek are stiled Dioscuroi, at present known by the name of Savatapoli; Aea on the Phasis, supposed to be the same as Hupolis; Phasis, so called from the river on which it stood; Cyra, at the mouth of the river Cyaneus, the birth-place of the famous Medea, called from thence, by the poets, Cytæis; Saracæ, Zadriss, Surium, Madia, and Zaliffa.

As for modern cities, it does not appear that there are any here considerable enough to merit a description; or, if there are, they seem to be little, if at all, known to Europeans.

In Western Georgia, besides Mingrelia, are two other principalities, namely, Imaritia or Imaretta, and Abcassia or Abassia, the princes of which are tributary to the grand seignior. They lie to the south of Mingrelia, along the Euxine Sea. The first is said to be about an hundred and twenty miles in length, and sixty in breadth; being a hilly, woody country, with some large plains and valleys between, which produce corn, pulse, cattle, and other necessaries, more plentifully than in Mingrelia. Here are also iron mines, which yield large quantities of that metal, and very good in its kind. Money is coined, and a considerable commerce is carried on, in this country, especially in the towns, of which the chief are Cotatis and Akal-ziki. The former stands on the Phasis, in latitude $42^{\circ}. 23'$. longitude $43^{\circ}. 54'$. east; the latter on Mount Caucasus, near the banks of the Kur, in latitude $41^{\circ}. 55'$. and $44^{\circ}. 55'$. of east longitude. They are both but mean places, and both the residences of Turkish bashas.

Abcassia lies the farthest north of all these countries; having the Euxine Sea on the south, Circassia on the west, and Mount Caucasus on the north and east. Sir John Chardin calls the inhabitants Abcas, and looks upon the country as a part of Circassia.

Circassia. The only traffic carried on here, excepting some skins of deer, tygers, &c. and some thread, wax, honey, and box-wood, is in slaves, which they barter with the merchants that come upon their coast, for what commodities they want. The Abcassies were once Christians; but at present they are little better than mere savages, hardly knowing any thing, even of natural religion. They live in mean low huts, and go almost naked.

The Mamalukes, that once made such a figure in Egypt and Asia, and had such a long contest with the Turks for superiority, were originally no other than children bought in Georgia, and carried into Egypt, where, being bred to arms, they composed a body like that of the Janizaries in Turkey. At last, their number and power increased to such a degree, and they became so insolent, mutinous, and ungovernable, that in the end they revolted against their masters, and usurped the Egyptian throne.

To the north of Georgia, taken in the stricter sense, lie the provinces or countries of Comania, Circassia, and Dagestan, which by some geographers are comprehended under the general name of Georgia.

Comania is bounded by the Caspian Sea on the east; by a ridge of mountains, which part it from Circassia, on the west; by Asiatic Muscovy on the north, from which it is divided by the river Terki; and by Georgia on the south.

A considerable part of the country is flat, low, rich, and fertile; but thinly inhabited, and badly cultivated. Several rivers run across it, descending chiefly from the mountains mentioned above, which are branches or arms of Caucasus. The climate is moderately cold, and pretty much subject to rains.

The inhabitants, called Comani, Kamouches, or Camouches, like their neighbours, live mostly by plunder.

plunder. They are under the protection of the kings of Persia, who are very careful to cultivate their friendship, as they guard the passes on that side, and prevent the Kalmucks, and other enemies of Persia, from making inroads upon them. Both men and women are clothed in Persian linen and silks, after the manner of those of Little Tartary; that is, the former in short jackets and drawers, and the latter in long loose gowns, not unlike our women's shifts. They have no towns; but only villages or hamlets, consisting of about fifty or sixty huts. Their chief food is the milk and flesh of their cattle, game, such fruits as the country spontaneously produces, honey, and rice; the last of which they have from Persia.

Circassia lies between the Don or Tanais, and the Wolga; having the former on the north-west, and the latter on the north-east; with the Caspian Sea on the east; and Daghestan, Mingrelia, Caker, &c. on the south, from which it is parted by a branch of Mount Caucasus. According to Sir John Chardin, it is full of mountains and woods; and extends above six hundred miles, from the Palus Mæotis to Mingrelia. The Circassians are neither subject nor tributary to the Porte. As to the climate, it is cold and moist, and yet the inhabitants go half naked.

The commodities of the country are men, women, and children, honey, wax, furs, leather, and the skins of wild beasts, which they hunt and kill in the mountains; all which they barter for rice, linen, silks, and other things they stand in need of. They were formerly Christians; but now have nothing left of that or any other religion, but some absurd superstitious ceremonies. They have no bread, but what is made of a kind of small grain like our millet.

Olearius

Olearius tells us, that there are some cities, at least on the eastern side, towards the Caspian Sea, one, in particular, called Terchi: that the inhabitants are generally well shaped and robust, of a fallow complexion, with long black hair: that they practise circumcision, and allow of polygamy, like the Jews: but have neither Bible nor Alcoran, neither priests nor place of worship; being, in all other respects, mere heathens: that their language is the same that is spoken by all the Tartarian nations on this side Caucasus; but that most of the Circassians understand likewise the Russian language. The same traveller represents them as much more civilized, affable, and hospitable, than the inhabitants of Mingrelia, and the neighbouring countries. Their capital, Terchi, is said to be situated, on the coast of the Caspian Sea, in latitude $43^{\circ} 25'$ and longitude $49^{\circ} 30'$ sixty leagues from Astracan by sea, and seventy by land, and to have a garrison of Russians; for though the country is subject to its own princes, yet these are all tributary to Russia, and obliged to take an oath of allegiance to the emperor or empress thereof. The houses of Terchi are all of wood, as they commonly are in those parts; but the town is pretty well fortified, and has a garrison of two thousand Russians, of which fifteen hundred are under the waywode or governor, and the other five hundred the guard of the Circassian prince, but paid by the Russians. The only other city of any note in this country, mentioned by travellers, is Cabardei, the capital of a district or territory, called from thence Cabardinia.

Dagestan, Daghestan, Dachestan, or Dagg-Estan, is bounded on the east by the Caspian Sea; on the west by Mount Caucasus; on the north by Circassia, from which it is parted by the river Bustro; and on the south by the province of Schirwan, belonging to Persia. It is a mountainous

country, rather under the protection of Persia than subject to it. The inhabitants, who call themselves Daghestan Tartars, that is, Tartarian Mountaineers, from dagg, a mountain, and tan, a country, are reckoned among the fiercest and most barbarous people in all the East, and supposed to be descended from the antient Parthians, so famed in history for their bravery and courage. Some geographers will have Daghestan to be a part of Albania, which Quintus Curtius makes the country of the famed Thalestris, queen of the Amazons, who went to meet Alexander the Great as far as Hyrcania.

The Daghestan Tartars extend themselves about forty leagues along the Caspian coasts, from Terki, capital of Circassia, to Tarchu, their own capital, and even beyond it.

They use circumcision, and other rites of Mohammedism; but understand little, and practise less, of that or any other religion. Their arms are either defensive or offensive: among the former are the coat of mail, helmet, and buckler; and among the latter, the broad-sword, bow and arrow, dart, lance, &c. Like the other Tartars inhabiting Georgia, they are continually robbing and plundering their neighbours; and not only sell the children, and others, that they carry off on these occasions, but even their own children and relations, to the Persians, and other strangers. No caravans venture to pass through the country, without a strong escort.

Daghestan is not, like some of the provinces we have lately described, subject to one sole monarch, tributary to the Persians, Turks, or Muscovites; but has almost as many petty lords or tyrants, called mufas, as their are towns in it. They chuse, however, from among them, one to be the chief of the rest, who is stiled shemkal.

Tarchu,

Tarchu, the capital, mentioned above, is situated on the western coast of the Caspian Sea, about forty miles north of Derbent, and sixty-five south of Terki, in Circassia. It consists of about a thousand wooden houses, built after the Persian manner, but in a homelier stile. The male inhabitants are said to be very fierce, cruel, and mischievous; but the females are represented as very complaisant, and civil to strangers.

As we presume it will not be unacceptable to our readers, we shall close our account of Georgia with a short description of Mount Caucasus, and the Euxine Sea.

Mount Caucasus lying between the Euxine and Caspian Seas, and deriving its name, according to Bochart, from Gog-hasan, i. e. Gog's or Magog's Fort, but more probably from Caf, Caco, or Coho, in Persic, denoting mountains or a mountainous tract of land, is one of the highest mountains, or rather chains of mountains, in the world. It is almost covered with fir trees, and full of rocks and terrible precipices, in which, with great labour, paths have been cut out for the convenience of passage; which is nevertheless very difficult, even in summer, by reason of its steepness, but in winter much more so, in consequence of the ice and snow, which, in some of the highest parts, lie almost the whole year. In passing over it, in winter, a high wind is very dangerous; for the drifts of snow occasioned by it sometimes destroy both man and horse.

The passage over this mountain is computed at about one hundred and eighteen, or one hundred and twenty miles; but there are several villages by the way, where one finds plenty of provisions. The soil in general is very fruitful, even to the top, producing corn, wine, fruits, honey, cattle, &c. in abundance, and very good in their kind, which is principally owing to the rich manure

nure that the snow yields. The inhabitants breed great numbers of swine, which are very fat, and delicious; they have also good store of poultry, eggs, pulse, bread and fruit. Tho' subjects to the Turks, they are all christians, and much more civilized than the Mingrelians. They live in wooden huts, of which every family hath four or five, of different sizes. Such is the account given of mount Caucasus, and its inhabitants by Sir John Chardin: another traveller tells us, that it is inhabited by many different hords or tribes of Savage Tartars, who speak different languages unintelligible to each other; that they all pretend to be christians, tho' there is neither faith, nor devotion to be found among them; that they make no use of coin, but barter one thing for another, that one custom prevails among all the different hords, namely, that of making inroads on one another, and carrying off what males or females they can catch, in order to sell them for slaves.

As for the extent, different branches, names and windings, &c. of Caucasus, nothing certain can be advanced concerning them, so widely do authors differ in their account of them. It seems there are only two places, where it is passable. These were antiently called Portæ or Gates, the one the Caucasian, and the other the Caspian. The latter still retains its name; but the former hath changed it into that of Tzur. We now proceed to the Euxine sea.

The Pontus Axinus, as it was first called by the Greeks, is supposed to have derived its name from Ashkenaz, Gomer's eldest son, by whose descendants the neighbouring country is thought to have been planted. In the opinion of the antients, it was only a lake or standing pool, which, being overcharged with waters, first broke into

into the Propontis, and then into the Ægean sea, washing away by degrees, the land, that kept it within its first bounds, and forming the two channels of the Bosphorus Thracius, and the Hellespont, which Hellespont, in the sense of the antients, is another Bosphorus, i. e. an arm of the sea, narrow enough for an ox to swim over. In the hypothesis of the antients, the Palus Mæotis, the Euxine sea, the Propontis and Mediterranean, were originally so many lakes, which, after having broke down, as it were, the dykes, that parted them, with the impetuosity of their waters, opened themselves a passage between the mountains of Atlas and Calpe into the ocean: But it is more likely that the ocean, having with the impetuosity of its waves, dismembered the mountain of Calpe from the coast of Africa, poured it self into the vast space now called the Mediterranean, and penetrating to the north, produced the Propontis, the Pontus and the Palus Mæotis. The Euxine is now commonly called the black sea, tho', as Mr. Tournefort observes, it has nothing black but the name. Pomponius Mela says, it was called Pontus Axinus by the Greeks, on account of the inhospitality, or boisterousness of its waves, and the barbarity of the people, that lived around its coasts. With regard to the latter of these reasons, it is likely enough to have been strictly true; since, from what we have said above, it appears, that the inhabitants of its coasts may still very justly be denominated barbarous; but, with regard to the former, the same Mr. Tournefort assures us, that the winds are neither more furious nor frequent than in other seas; the seeming darkness and danger of its coast, being rather owing to the thick woods, that overshadow them, and make them look black, and gloomy at a distance. This sea has very commodious ports and roads; but such

such as are unsheltered, and exposed to all winds. It extends about three hundred leagues, or nine hundred miles from east to west, and about three hundred and eighty from south to north, viz. from the Bosphorus or strait of Constantinople to the mouth of the Nieper, or Boristhenes; but towards the east it grows narrower. It is encompassed by the Crim or lesser Tartary, and Circassia on the north; Anatolia, or Asia Minor, on the south; Turkey in Europe on the west, and Georgia, and Mingrelia on the east. The Turks, who navigate this sea, or rather coast it in small barks, called saicks, are very ignorant of the art of navigation, and the working of ships: They have no charts, and hardly know any thing of the Mariner's compass. No Franks are suffered to traffic on this sea, notwithstanding the advantages that would redound to the Porte from such a permission.

The water of the Euxine is fresher and clearer than that of other seas, which is partly owing to the small communication it hath with the Mediterranean, and partly to the number of large rivers that fall into it; the chief of which are the Danube, the Don or Tanais, the Nieper, or Boristhenes, the Phasis, or Rione, and the Niester. As for the Palus Mæotis, or sea of Azoph, with which it hath a communication by the Straights of Caffa, antiently called Bosphorus Cimmerius, little can be said upon good authority. It is surrounded, on the west by Crim-Tartary; on the east and south partly by Circassia, and partly by the Euxine, and on the north by part of the lesser Tartary. Most parts of it are represented as very shallow: As for its name of Mæotis, it had it, we are told, from the Mæotici, or Mæotides, which were the antient inhabitants of its coasts.

TURCOMANIA.

Turcomania, the antient Armenia Major, and the second province or division of the eastern Asiatic Turkey, is bounded on the south by Mesopotamia; on the north by Georgia; on the east by Persia, and on the west by Cappadocia, and the Lesser Armenia, from which it is parted by the river Euphrates. Its extent from South to north is somewhat above two hundred miles, or from about $38^{\circ}. 20'$. to almost 42° . of north Lat. and from 39° . to almost 42° . of east long. or about three hundred miles from west to east.

This country is very hilly and mountainous; but the hills are here and there interspersed with fruitful and most beautiful dales, and valleys. All sorts of grain are but very indifferent in Armenia: in most places it yields but four-fold. If they had not the convenience of watering their lands, they would almost be quite barren. What the country produces is owing in a great measure to the painfull labour of the inhabitants, who either actually water it by hand, or dig trenches and other conveniencies of that kind, for the fertilizing of their fields. The Wine of this country is represented as very indifferent by the generality of our modern travellers, and as for the Olive, Mr. Tournefort says, it is not to be found here, nor in any part of Asia beyond Aleppo, except in one single place, near Casbin in Persia. However it seems to have been otherwise antiently; for we are told by Strabo, that the Olive grew in Gogarene, a province of Armenia. The cold is so extraordinary here, that all manner of fruit are more backward than in most of the northern countries. The hills are covered with

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with snow the whole year round, and it sometimes falls even in the month of June. Lucullus when appointed to command the Roman army in Armenia, was greatly surprized to find the whole country covered with snow at the Autumnal equinox, to see most of the rivers frozen up, and great numbers of his troops dying every day, by reason of the coldness of the waters. Alexander Severus was no better pleased with this country; having lost on his march thro it, great part of his army; the cold being then so excessive that many of the soldiers, as Zonarus informs us, were frozen under their tents, and others lost their hands, and feet, by being obliged to encamp in the snow.

A modern traveller tells us, that, even in the middle of July he often found ice about the springs before the rising of the sun, notwithstanding it was exceeding hot in the day time; this cold keeps every thing so back, that the corn, he observes, was not, at that time of the year, a foot high, and the other fruits of the earth scarce so forward as they are about Paris at the end of April. Their method of plowing the land is somewhat singular; for they usually put to one plough ten or twelve yoke of oxen; each yoke having a driver, and this to make deeper furrows; experience having taught them, that it was necessary to go very deep either to correct the upper soil, which is too dry, with that which lies beneath, and is less so, or to preserve the seed from the hard frost; for were it not on some such consideration, they would not be at such expence. Notwithstanding all this, we are told, that the corn would be quite burnt up, were not the fields frequently watered, either by hand or by trenches dug for that purpose. Perhaps great plenty of water is necessary to dissolve the salt and nitre,

nitre, with which the soil in most parts of Armenia is impregnated, and which would burn up the roots, if the clods were not well moistened with a proportionable quantity of liquid. The rivers which pass through this country, or along its borders, are the Lycus, the Phasis, the Cyrus, Araxis, called by the Turks Aras, the Tigris, and Euphrates. The principal mountains are those of Ararat, where the Ark is supposed to have rested, the Moschick mountains, the Paryadræ, Marufius, Antitaurus, Niphates, Abus, and the Gordyæan mountains.

The modern Christian Armenians use two languages, the vulgar, and the learned; the latter, if we will believe them, has no affinity with the other oriental languages, is very expressive, and enriched with all the terms of religion and of arts and sciences; which if true, shews that the Armenians were formerly men of much greater learning than they are at present. This language is to be found only in their antient manuscripts, and is used in divine service. To understand it well, is reckoned a great accomplishment, and is all that is requisite to be admitted into the order of Vertabiets, who make such a noise among the Armenians. The Vertabiets are doctors, and their province is to preach, and instruct the people; when they once understand the learned language, and have got by heart a few sermons of Gregory Altenasi, a great master of it, and, as we may call him, their chief classic, they are abundantly qualified for that eminent degree.

As to their religious tenets, they hold no communion, either with the Greek or Roman church, nor yet with the Nestorians; but they are more irreconcilable to the two former, especially to the Greek, by whom they are excommunicated, and they excommunicate in their turn. These
three

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three sects have such an antipathy to one another that they think their churches profaned, if any of the other come into it, and hold themselves obliged to sanctify it a-fresh. They are accused of Eutychianism, that is of acknowledging but one nature in Christ. The truth is, they are grossly ignorant, and implicitly follow certain doctors, who were favourers of the Eutychian heresy, as the standard of their faith. They have two Patriarchs in Turkey, namely one in this province, and another in Cilicia, besides others in other countries, as Persia, Poland, &c. Under the two in Turkey are thirty bishops, besides a vast number of monks. The secular priests are allowed to marry only once, and generally follow some trade or business to maintain their families; for there is little to be got by their function. Besides allowing but one nature in Christ, they deny Purgatory, transubstantiation, and prayers for the dead; abstain from blood, things strangled, and from unclean beasts. After they have baptized infants, they hold them over the fire, which they call baptizing with water and with fire, according to the literal meaning of St. John the baptist; and, on the Christmas ensuing, admit them to the communion.

The Vertabiets, mentioned above, are ordained; but their proper function is to preach. Their sermons generally turn upon ill-formed parables, upon passages of the scripture ill understood, and worse explained, and upon ridiculous traditions: however, they deliver themselves with a great deal of gravity; and these discourses procure them as much credit and authority as the patriarch himself has. They challenge the sole power of excommunication. After exercising themselves for some time in the villages and boroughs, they are, with abundance of ceremonies, admitted to the degree of doctor,

tor by an old vertabiet, who puts into their hands a pastoral staff, which they are allowed to hold, while they preach, and also to sit; whereas the bishops, who are not vertabiets, are obliged to preach standing. They live on the collections that are made for them after their sermons, which, we are told, are very considerable, especially in places where the caravans stop. They observe celibacy, and fast very rigorously three quarters of the year; abstaining not only from meat, but also from fish, eggs, and milk.

All the Armenians who apply themselves to trade, which they make their chief business, are civil and polite, and have a great deal of good sense and honesty. They are not only, in a great measure, masters of the trade of the Levant, but have also a great share in that of the most considerable towns in Europe; for it is very common to meet with Armenians at Leghorn and Venice, in England, and in Holland: whilst, on the other side, they travel into the dominions of the Great Mogul, Siam, Java, the Philippine islands, and over all the East, except China. Their genius and capacity for trade, however, did but very little appear, till their transmigration into Persia, under Shah Abas the Great; and tho' they are now perhaps the greatest traders in the world, and Armenia is very conveniently situated for traffic upon the great rivers Tigris, Euphrates, Araxes, &c. yet we find no mention of any commerce carried on by them in antient times. Now they distribute through the whole world the finest and richest commodities of Asia. For a very moderate profit, they will undertake to conduct the merchandizes to the very places they are designed for, to take care of them during the march of the caravans, to dispose of them to the best advantage they can, and to give after-

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wards a faithful account to those by whom they are employed. It cannot be sufficiently expressed how faithful those agents are, what care they take to preserve the merchandizes they conduct, not hesitating even to run the danger of perishing themselves in order to succour the camels, and other beasts of burthen that carry them, at the crossing of rivers, or at the difficult passes of mountains. Their charity for each other is unspeakable; so that when those, who are settled in some town, are acquainted with the coming of a caravan, they do not scruple to undertake a journey of a day or two, in order to go and meet them, and carry refreshments to them. When the caravans make any stay in towns, in order to live the cheaper, several of them mess together. In Asia they sell, upon the roads, hardwares of Venice, France, Germany, and England, in order to get provisions, which they procure in Europe, by selling musk and some spice. In a word, there is no nation comparable to them for sobriety, frugality, and honesty; whence it is extremely rare to see an Armenian become a bankrupt. There is nothing more extraordinary, and at the same time more pleasant, than the manner of striking bargains among the Armenians. They begin with putting money upon the table; after which they cavil, or dispute, as much as they can, about the price; the buyer and seller presenting and repulsing, alternately, the pieces of money, which they add to the price offered, or abate from the price demanded; and this is always done with so much noise, and such appearance of ill humour, that one would think they were going to devour one another; but all this is nothing more than grimace and affectation; and when the broker, who is always present at this comedy, judges that things are pretty near their value, he squeezes the
sellers.

seller's hands with so much violence, that he makes him cry out, and does not let him go, till he has accepted the buyer's offer.

Armenia is supposed to have been first peopled by the immediate descendants of Noah, as it was upon some of the lofty mountains in this country, that the ark is believed to have rested. It afterwards became a kingdom, and continued so, except while it was subject to the Persians, and the immediate successors of Alexander the Great, till at last it became a Roman province. About the year 687 it was subdued by the Saracens, who held it till it was wrested from them by the Tartars, Turks or Turkomans, from whom it had the name of Turcomania; and who pouring out in successive swarms, from about the Eastern shores of the Caspian Sea, and the country called Turkestan, at last made those great conquests, and founded that vast empire, of which they are now in possession.

The present Turkish inhabitants of Armenia, tho' inferior in number to the christians, are possessed of some of the fairest provinces on each side of the Euphrates; but instead of being absolute masters, as they were formerly, they are now tributary to the Ottoman Porte, enjoying some shadow of liberty under it. They still adhere to their ancient way of living in tents, and shifting their habitations from one place to another. They are tall and stout, of a swarthy complexion, flat noses, square faces; but their women are generally very handsome, and well shaped. They are governed by their own chiefs and laws, and profess the Mohammedan religion; but do not trouble themselves much about the observance of it. Being naturally addicted to plunder, they would do a great deal of mischief to commerce, were it not for the care that the Turkish bashas take to keep them in order;

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for, as the tribute paid by the caravans and the passengers, make the most considerable branch of their income, it is their interest to preserve the roads as free and safe as they can. In other respects they wink at many irregularities in their way of life, as their frequent inroads upon the Curdes, the Arabs, and other neighbouring nations, that own no subjection to the Porte.

The principal cities of this country are Erzerum, Tocat, Van or Wan, Kars-Irvan, Zulpha, and Nacksivan.

Erzerum, the capital, is a large city, situated in a delightful plain, near the spring-head of the Euphrates, about five days journey from the Black Sea, and ten from the frontiers of Persia, on the northern extremity of the province, and the confines of Georgia. It is the seat of a basha, and has a castle and a good garrison of janizaries, under an aga.

There are about eighteen thousand Turks in it, most of them janizaries, or such as have purchased of the basha the name and privileges of janizaries, that is a liberty of committing all kinds of disorders with impunity. The pay of the janizaries, from the Porte, is from five to twenty aspers per day, the value of an asper being about a halfpenny. The number of Armenians here is about seven or eight hundred, and that of the Greeks four or five hundred. The former have a bishop, two churches, and several monasteries, under the patriarch of Erivan. A great trade is carried on in Erzerum in brass and copper ware, the ore of which is found in the neighbouring hills; in fine furs, particularly sables; gall-nuts, caviare, madder, silk, yellow and red leather, and printed calicoes. This city is also a great thorough fair, and a repository for all merchandizes that come from the East Indies, particularly

ticularly silks, cottons, painted cloths, rhubarb, wormseed, and other drugs. Most of the rhubarb is brought from Usbeck Tartary. Of all these goods, much the greater part is conveyed from hence to Trebizonde on the Black Sea, in order to be transported to Constantinople. Under the basha of Erzerum, are several inferior bashas, and nine sangiacks. Every one that goes from hence to Persia, except Turks, pays a capitation of five crowns, besides five per cent. for all the money he carries. They likewise exact five crowns from every stranger that comes into the town, or even more, according to his supposed ability. As to the merchandize, they pay here nine per cent. three of which goes to the beglerbeg, and six to the Grand Signior.

The country about Erzerum is very fertile in corn, but produces no good wine. Tho' the winters here are long and severe, there is so great a scarcity of fuel, that the poor people are forced to burn cow dung. The summers are short, but so exceeding hot, that the barley is ripe in about four weeks after it is sown, and the wheat in about two months. They water the ground by channels, cut on purpose, and plough with two yoke of oxen or buffaloes. About Erzerum grow vast quantities of poppies, out of which the Turks extract their opium. The caveare sold here, is made of the spawn of sturgeon brought from the Caspian Sea; but is said to be far short of that made upon the shores of the Baltic. The lat. of this city is 40° . north, and the long. 41° . $15'$. east.

Van, or Wan, is a large city, at the north-east end of the lake of its name, which is one of the largest in Asia, being computed to be about one hundred and fifty miles in compass, and abounds with a kind of fish not unlike our pilchards, of which great quantities are caught and cured, and

sent abroad, as well as consumed at home. On the top of a high craggy mountain, near the town, is a castle, which commands the town and adjacent country, and has a good garrison.

Kars, or Cars, by the Turks called Agem, stands on an eminence, and is about half as big as Erzerum. A river runs hard by it thro' a deep craggy valley, and at length falls into the Araxes. The town is but a poor mean place, built mostly of timber, and thinly inhabited. The bassa of Cars is subject to the governor or bassa of Erzerum. Kars stands in lat. 40° . and east long. 43° . 20', about one hundred and five miles north of Erzerum.

Irvan, Erivan, or Chirvan, standing on the frontiers of Persia, often changes its masters, and is possessed sometimes by the Turks, and sometimes by the Persians. It is large and spacious, but dirty and ill built. Two rivers run by it, and the neighbouring country produces excellent wine, corn of all sorts, rice, and cotton. Neither the fortifications of the town or castle are of any great strength or importance, and consequently do not merit a description; being mostly of mud, they are in greater danger from rains than artillery. Of the two rivers mentioned, one called Zengui, hath a stately bridge over it of four arches. The khan, cham, or governor of Erivan, is said to raise above twenty thousand tomans, or nine hundred thousand livres upon his province or government. The same officer is obliged to send to Constantinople an account of all the caravans and ambassadors that pass thro' the city.

Provisions are very plentiful and cheap about Erivan; the wine and fruits are excellent, and there is a great variety of game. Here is a handsome meydan, piazza or public square, and a bazar, or place where all sorts of merchadize are sold.

fold. The governor's palace too, with the public baths and caravanseras, are large and stately. The river Zengui, that runs by this city, issues from a lake not far from it, called the lake of Erivan, which is about twenty-five miles in compass, and contains an island, with an Armenian monastery, the monks of which are remarkable for their austerity. Near Erivan is another Armenian monastery, by the Turks called the three churches, because there are two standing by it, besides that which belongs to the monastery. This monastery is the residence of the great patriarch of the Armenians, who hath under him forty-seven archbishops, each of whom hath four or five suffragans. These archbishops, with their suffragans, live in some monastery, over which they have a jurisdiction. The revenue of this great patriarch is said to amount to six hundred thousand crowns, ever Armenian, above the age of fifteen, being obliged to pay five-pence per annum to him; but out of this he is not only bound to distribute large sums for the maintenance of the poor Armenians, but likewise to pay an annual tribute to the Porte, and other Mohammedan princes.

Nackfivan, or Nackchivan, stands about seven leagues from the Araxes, and is supposed to be the antient Artaxata, memorable for the battle fought near it between Lucullus and Mithridates. This city had the name of Nackfivan, which signifies the station of a ship, from a notion of the Armenians, that the ark rested near it, and that Noah laid the foundation of it immediately after his coming out of the ark. There are some handsome streets, bazars, caravanseras, public baths, and coffee-houses in it; but whether the city is at present in the hands of the Turks or Persians, is what we cannot take upon us to affirm from any good authority. Nackfivan stands twenty-one leagues

south of Erivan, in lat. 39° . north, east long. 75° . 55'. and is under the government of a khan.

Zulpha, with the epithet of old, to distinguish it from the new, in the neighbourhood of Isphahan. This town stands on the banks of the Araxes, on the road from Nacksivan to Astrabat and Tauris. About six miles below the town the river begins to be navigable. It was from this town that Shah Abas carried those Armenians whom he settled in the province of Ghilan, and at Isphahan, whose descendants are now so distinguished for the commerce they carry on in most parts of the world, especially in Asia and the Levant. There are several Armenian monasteries hereabouts, the monks of which are of the Romish religion, and of the Dominican order. They send yearly some young Armenians to Rome to be educated there, who are afterwards sent to supply the vacancies that happen in those monasteries. There are reckoned about six thousand souls in the district of Zulpha, who are Roman Catholics, and differ in nothing in their form of worship from those in Europe, except that they celebrate mass in Armenian, instead of the Latin tongue. They chuse their own archbishop, who is afterwards obliged to go to Rome to be confirmed by the Pope. There is no small resort, both of Christians and Mohammedans, to one of the monasteries, on account of some pretended relicks of St. Matthew and St. Bartholomew, who both, according to the monks, suffered martyrdom there. Not far from Zulpha, at the foot of a high mountain, are found some *medicinal springs*, famed for their virtue, especially in curing those that are bit by *venomous creatures*.

D I A R B E C.

Diarbec, or Diarbekr, or more properly Diyar-bekr, i. e. the Dukes Country, from the word diyar, a duke, and bekr, a country; in its largest extent comprehends the provinces anciently called Mesopotamia, Chaldea, Babylonia and Assyria, and now those of Diyarbekr, properly so called, Yerack, Irâk Arabi, or Eyraca Arabic, and Curdestan. It extends about six hundred miles in length along the banks of the Tygris and Euphrates, from mount Taurus on the north, to the Persian Gulph on the south; and in breadth from three hundred to one hundred and fifty miles, between Persia on the east, and Syria and Arabia Deserta on the west.

This country lying under the fifth and sixth climates, between the 30th and 38th degrees of north lat. enjoys a temperate air, being neither much incommoded with frosts, nor scorched with excessive heat.

Setting aside some large deserts, which are uninhabited, as yielding no sustenance either for man or beast, the rest of the country is very fertile, producing, without much labour or culture, in great variety and abundance, grain and fruits, with silk, and the richest pasture for their numerous herds and flocks.

Both the celebrated rivers, called the Tigris and Euphrates, pass thro' this country, and contribute, in an extraordinary degree, to its beauty and fertility.

The former, called by Moses Hiddekel, by the Turks Tegel, and by the Arabs and Persians Diglat, is said to have its source in the mountains of Armenia. Pliny tells us, it had the name of Tigris from its rapidity, that word, according to him,

him, signifying, in the Median tongue, a dart or arrow. Not far from its source it passes thro' the lake Arethusa, then along part of the ridge, called Mount Taurus, where sinking into the earth, it runs under a mountain, and rises again on the other side. An evident proof of its being the same river is, that whatever is thrown into it on one side, is brought up again on the other. From thence the Tigris runs thro' another lake called Thespietes, and often sinks again under ground. In one place it continues for the space of twenty-five miles under ground, when emerging, it glides along with a very rapid stream. Several rivers discharge themselves into it, as it runs between Assyria and Mesopotamia; and, a few leagues below Baghdad, it begins to branch into two channels, one of which, running across the country, falls into the Euphrates, and forms an island with the other branch, which, continuing its course southwards, discharges itself into the same river.

The Euphrates is called, by the antient Hebrews, Pharat, by the Turks Mourat, and by the Arabs El-Farat, or El-Frat; but, both by the Hebrews and Arabs it is often stiled Nahar, or Nehir, the river; and is justly esteemed one of the most considerable rivers in Asia, if not of the whole globe. It has its source in a branch of Mount Taurus, whence it shapes its course westerly, across Turcomania or Armenia, then it bends towards the south, dividing Syria from Diyarbekr; after that it runs along the western limits of Arabia Deserta, thro' the provinces of Yemack, or Media and Auxa, where it waters a great number of towns, in particular that of Hella, which is above a day's journey from Babylon: from thence it moves gently along towards the city of Aria, where its waters are not only obstructed, but troubled and discoloured by the violent reflux or tides of the Persian Gulph, tho'

tho' above thirty leagues from it. At last it joins the Tigris near the town of Carnah, at the distance of about twenty leagues from the gulph. Its course is, for the most part, very gentle, thro' many fertile and delightful plains; and its banks are adorned with a constant verdure, a great number of palm and other trees growing upon them, and there are noble pasture grounds on each side of them. Its waters are esteemed very wholesome, and the Arabs have so high an opinion of them, that they think they have the virtue of curing all manner of diseases; but they contract a yellowish hue in passing thro' some of the desarts, which they retain in their fall into the Persian gulph, where they may be plainly traced for several miles together. As to the river itself, it is neither very deep nor wide, compared with some others in different parts of the world, except when the waters are swelled by the melting of the snows in the mountains of Armenia.

The Arabs divide this river into the greater and lesser Euphrates. The first has its spring head among the Gordian mountains, and falls into the Tigris near the cities of Ambar and Felougiah. The lesser, though its stream is often the bigger of the two, takes its course towards Yerack, or Chaldea, and after forming the marshy grounds of the Nabathean fens, discharges itself into the same Tigris, at a place called Carnah, or Horn, being the horn or nook between the two confluents. Besides the canal called Fossa Regia, and by the Syrians Nahar Malcha, or the Royal River, cut by the emperor Trajan, from the lesser to the greater branch of the Euphrates, not only that river, but the Tigris have been divided into several branches, in order to prevent inundations. Several territories, notwithstanding, are yearly overflowed, particularly about the cities of Cufa and Vasseth,

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Vasseth, as those of Egypt are by the Nile. The Tigris commonly overflows about the spring time, when the snows of the Armenian mountains begin to melt, and as the country of Diarbekr Proper, or Mesopotamia, lies between it on the east, and the Euphrates on the west, it is so effectually watered, and rendered so fertile and delightful, that the terrestrial paradise is generally supposed to have been situated in it.

Tho' Diarbekr, in general, is naturally a country of a very rich soil, and great fertility, yet by reason of the Turkish tyranny, and the indolence of the inhabitants, it is neither well peopled nor cultivated; but, being a frontier country, it is well guarded and fortified on the side towards Persia. We now proceed to give an account of the particular countries or provinces contained in Diarbekr, which, as we observed already, are those of Mesopotamia, now Diarbekr Proper; of Chaldea or Babylonia, now Yerack Arabi; and Assyria, now Curdistan. The Turkish division of this country, as of all the other parts of the empire, is into beglerbergates, or bashaships, which are subdivided into sangiacships, and these again into ziamets and timaroits.

Diarbekr Proper, or Mesopotamia, is bounded on the north by Turcomania; on the west by Syria; on the east by Curdestan; and on the south by part of Arabia Deserta, and Yrack Proper. It had the name of Mesopotamia anciently from its lying between the rivers Tigris and Euphrates. Moses calls it Padan Aram, i. e. the fruitful Syria, a name very applicable, even at this day, to the northern part of it, where it yields corn, wine, oil, fruits, and all the necessaries of life in great abundance; but the southern is mostly barren and desert. This country is supposed to have been the seat of the terrestrial paradise; and here,

it seems to be agreed, the descendants of Noah first settled after the flood. It was from this country that Abraham came into Judea, and here it was that Nahor the father of Rebecca lived, and Laban the uncle of Jacob, to whom Jacob fled to avoid his brother Esau's resentment, and whom he served fourteen years, for the sake of his daughter Rachel. It was formerly so populous, that Ptolemy reckons no less than twenty cities in it along the Euphrates, fourteen along the Tygris, and thirty-five in the inland parts; but most of these are now in ruins.

Before Abraham quitted it, it was overrun with the grossest idolatry, and continued in that state till after our Saviour's ascension, when it is said to have received the light of the glorious gospel from St. Thaddeus, sent thither by St. Thomas, at the request of Agbarus, king of Edeffa. Christianity afterwards flourished in this country in a most eminent manner, till about the beginning of the sixth century, when its purity was sullied by the heresy of the Jacobites, whose patriarch still resides here, with a jurisdiction over all that sect in the Turkish dominions.

Diarbekr Proper, which the Arabs call Al Gizezirah, i. e. the island, from its being situated between two rivers, at present forms a beglerbergate, comprising under it twelve sangiacships, of which the principal towns are Rika, Diarbeck, Ourfa, Diarbekr alias Amed, Amid, Ameda, and Carahmed, the capital, situated in a delightful plain, on the banks and near the head of the Tigris, about one hundred and fifty-five miles or fifteen caravan days journey, north-east from Aleppo, in lat. $37^{\circ} 35'$ north, and east long. $40^{\circ} 50'$. It is one of the richest, most trading, strong, and populous cities in all Asiatic Turkey. A canal cut from the

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the Tigris supplies it with water, and it is adorned with several stately piazzas or market places, and a large magnificent mosque, formerly a christian church. There are also many inns, on both sides the river, for the caravans that go to and from Persia; and on the road, near the town, is a chapel with a cupola, where they tell you holy Job lies buried. The territory about the city is very rich and beautiful; the bread, wine, and flesh, excellent; the fruits exquisite, and the pigeons larger and better than any where in Europe. The city is under the government of a basha, who is very powerful, having commonly a body of twenty thousand horse under his command, for repelling the Curdes and Tartars, who always go on horseback to rob the caravans. The fair sex are said to have much more liberty here, and the men, especially the Turks, more politeness and affability than is usually met with in the other cities of the empire. The number of the Christian inhabitants is computed at no less than twenty thousand, Armenians, Nestorians, and Jacobites, with a few of the church of Rome. The chief manufacture of the city, is the dressing, tanning, and dying of goat skins, commonly called Turkey leather, of which the vent is almost incredible in many parts of Europe and Asia: besides which, there is another of dyed fine linen, and cotton cloths, which are nearly in the same request. The waters of the Tygris are said to be of a quality admirably adapted to these two branches of trade, and give the leather a finer grain and colour than any other. About a league from the town is a stone bridge over the Tigris, which is also fordable here, unless when it is swelled by excessive rains, or melted snows.

Muossil or Mosul, the capital of another beglerbegate in this province, is seated in lat. $36^{\circ} . 59'$ north,

north, east long. 43° . on the west bank of the Tigris, near the ruins of the ancient Nineveh, for which it has been mistaken by some authors. It is a spacious city, about a league in compass, surrounded with stately stone walls, and sharp pointed turrets; but the number of its inhabitants is not at all answerable to its extent. 'Tis pretty much frequented by merchants, especially from Curdestan, who bring hither gall-nuts, and other commodities; and a considerable trade is carried on from hence with the city of Baghdad. Caravans also, and traders often pass through it, to and from Persia. The basha resides in the castle, and has always a body of three thousand men under his command. The territory on the other side the river is exceeding fruitful, but on the city side is mostly dry, sandy, and barren. The heat in Moussul is so excessive in summer, that from two hours after sunrise, till about an hour after his setting, there is no going out of doors; and even then the walls of the houses feel as hot as iron at half a foot distance. There is besides a dangerous wind, called by the natives samiel, which reigns, by land, from this place to Surat, and is supposed to be the east wind mentioned by Job. It is mingled with streaks of fire as small as hairs, and kills those that breathe it, who soon appear as black as a coal, and their flesh comes off from the bones. Some who perceive it coming frequently escape, by falling flat with their faces to the ground. It is thought to proceed from sulphureous exhalations, that kindle in being agitated by the wind; for it is chiefly felt on the banks of the river, and not on the water, where those vapours are dissipated by the breezes, or moist air arising from the river. But it is not this sort of wind alone, though indeed the most dangerous of all, that infests the inhabitants of the city and climate; the hot air is dangerous not only to the lungs and blood,

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blood, but to the very skin, which it raises in blisters, and makes to peel off; and the eyes are so affected by it, that travellers are obliged to wear a kind of soft black crape over them, to keep the heat off; but as this is not always a sufficient preservation, they anoint them, when they begin to be inflamed, with a mixture of sugar and long pepper, sifted very fine.

Rika or Racka, the capital of a beglerbergate, though but a mean town, stands on the Euphrates, in lat. $35^{\circ} 58'$ north, east long. $39^{\circ} 50'$. about one hundred and five miles south west of Diarbekr, and one hundred and seventy-six west of Mosul. The bassa resides in the castle, with a garrison of twelve thousand sphahis.

Ourfa, Orta, or Orpha, stands about sixty-eight miles to the east of the Euphrates, at the head of the river Scirtas, and ninety south-west of Diarbekr. The inhabitants pretend, that it was the place where Abraham dwelt, and where the antient city of Edeffa stood. The town is pretty large, but meanly built. Its manufactures are tapestry of various sorts, and yellow Turkey leather. In our Saviour's time it was subject to its own prince, named Agbarus. The bassa, who resides here, has one hundred and fifty janizaries, and six hundred sphahis under his command, to keep the plundering Arabs in awe.

The other towns of Diarbekr, are Zibin, between Orfa and Mosul; Bir or Al-Bir, on the east side of the Euphrates, thirty miles south-west of Orfa; and Nisbin, antiently Nisibis, a midland town, thirty-five miles from the Tigris, and about five days journey from Mosul, near which the Ur of the Chaldees, where Abraham was born and lived, till he received the Divine commandment to quit it, is supposed to have stood.

Gezir,

Gezir, or Gezirah, situate on an island in the Tigris, about seventy-two miles south from Diarbekr, and almost as many above Mosul.

Merdin, or Mardin, situate on the west side of the Tigris, between Mosul and Bagdad, about twenty-five miles south from Diarbekr.

Amad, Amadia, about two days journey, or seventy-two miles east of Gezirah; and Carasâra, about seventy-two west of Mosul. All these are inconsiderable, except the two last, which are said to be pretty large and well built.

EYRACA ARABIC, or IRAK-ARABI.

Eyraca Arabic, Yerack, or Irâk Arabi, answering to the antient Shinar, or Shinnar, Babylonia, or Chaldæa, lies between 30 and 40 degrees of north latitude, and is bounded on the east by Susiana, or Khûzestân, and the mountainous region, comprehending part of Media, Assyria, &c. on the north, by part of Mesopotamia, or Diyar Becr, &c. on the west, by the deserts of Shâm, or Syria, and the solitudes denominated from it, the deserts of Irâk, &c. and, on the south, by the last deserts, and part of Arabia Deserta, or the province of Najd. It has the epithet of Arabi to distinguish it from Irâk Agemii in Persia.

The name of Babylonia is universally supposed to have been derived from that of the tower of Babel, and the name of Chaldæa from the Chaldæans, or Chasdim. As for the Etymon of Irâk, it is uncertain. By Babylonia and Chaldæa, in antient authors, is sometimes meant, the whole of this country; and sometimes only certain parts of it, namely by the first, the territory in the neighbourhood of Babylon, and by the second, that which extends southward to the Persian gulph.

This country enjoys an air very temperate and wholesome for the most part, tho', at certain seasons

of the year, no air can possibly be more dangerous. The heats are then so extraordinary here, that the richer sort used formerly to sleep in tubs and cisterns of water, nor could they bear to live without this pernicious practice, which still continues, as is well known to all, who have travelled into those parts: at certain seasons this country is exposed to the pestilential wind, mentioned in our description of Mosul, and much talked of by modern travellers. It seldom or never rains here during certain months of the year; so that the inhabitants in the northernmost parts, and generally all over it, are at great labour and pains in watering their lands, the engines and wheels, which they make use of for that purpose, being so numerous, especially along the banks of the Euphrates, as sometimes to hurt the navigation of the river. This drought commonly continues eight months of the year, nay it has been sometimes known not to have rained for two years and a half together; and the inhabitants reckon, that if it does but rain twice or thrice in the year, it is enough for their purpose.

This is remarked by Herodotus, who says, that in the land of the Assyrians it seldom rained, and that tho' the country was quite like Egypt, its fertility was not caused by the inundations of the river, as in that country, but by the painful labour of the inhabitants, who either actually watered it by hand, or dug trenches and other conveyances of that kind for its refreshment and fecundation; tho' the same sort of labour is necessary even in Egypt. The soil being rich, the climate, in general, excellent, and the industry of the inhabitants what it ought to be; this country used formerly to vie with any other spot on the face of the earth. We have seen it compared to Egypt as above; and the southernmost parts of it, between the rivers,
may

may be particularly compared with the Delta of that country, it being like that made up of endless islands, some formed by nature, and some by art; and is, besides, almost under the same parallel of latitude; nor is the other part of it, Chaldaea, properly so called, between the Euphrates and the mountains of Babylon, as they are commonly termed, much less watered by rivers, or by canals, lakes or reservoirs, supplied from the Euphrates. Hence, together with the excellence of the soil, its fertility was such, that it appeared incredible to those, who had not been eye-witnesses of it, yielding of grain commonly two hundred fold, and sometimes three hundred, together with great numbers of palms, chiefly those of the Date-kind; which, as Herodotus expresses himself, afforded the inhabitants meat, wine and honey; tho' the vine, the olive, and the fig-tree, were what this, otherwise happy country, could not boast of, no more than her sister Egypt. But for grain it equalled, if not exceeded, every other land; the millet and the sesame shot up here to the size of trees, and the leaves of the barley and the wheat were usually four good fingers broad. The sesame afforded them oil, instead of the olive, and the palm, wine, instead of the grape.

All this fertility must have been greatly owing to the rivers Tigris and Euphrates, which, in the months of June, July, and August, overflowing their banks, laid the country under water; the snow in these months melting in great quantities on the mountains of Armenia; but those inundations proving very detrimental, the inhabitants guarded against them by numbers of artificial rivers and canals, whereby the waters were distributed, the country in general benefited, and an easy communication effected between the inhabitants. Such was the antient state of this country,

which would still justify the encomiums formerly bestowed upon it, were it properly cultivated. The pasture grounds are very rich, and breed vast numbers of cattle, which furnish the country with plenty of milk and butter. The Chaldees were antiently famed above all nations for their skill in astronomy, and in astrology, soothsaying, divination, and other superstitious practices.

They were also the first, or among the first, who introduced idolatry into the world, in the practice of which they continued till the time of the apostles, when they received the light of the blessed gospel, but from which of them is uncertain. There are a variety of christian sects here still, especially Jacobites and Nestorians. The sect of the Jacobites took its name and rise from one Jacobus, surnamed Syrius, because he was a Syrian by birth. Their Patriarch, who is always called Ignatius, resides at Diarbekr in Mesopotamia; but has the title of Patriarch of Antioch. They are very numerous in this country and Mesopotamia, allow but of one nature and will in Christ, communicate in both kinds, and reject the doctrine of purgatory and prayers for the dead. The Nestorians are so denominated from Nestorius, a monk of Antioch, who flourished in the fifth century. Their patriarch resides at Mosul, and hath jurisdiction over all their bishops in Syria, Chaldaea, India, &c. They maintain that there were two persons, as well as two natures in Christ; that the Virgin Mary ought not to be stiled the Mother of God, but only the mother of the son of God. They communicate in both kinds, allow their priests to marry, deny the necessity of auricular confession, and condemn praying to crucifixes, images, &c.

The language of Chaldea was antiently different from the Hebrew, which was spoken in Mesopotamia;

taimia; but by the long continuance of the Jews among them, both tongues were blended and corrupted, whence arose that called the Syriac, which is still the language of this and the neighbouring provinces.

This country is particularly remarkable for having enclosed, according to the most rational opinion, within its limits, at least a part of Paradise. Here also was the great plain of Shinar, now Senjâr, where the whole race of mankind were gathered together in one body after the flood, and whence they dispersed themselves over the face of the earth. Moreover, in this country stood the great and renowned city of Babylon, and the no less famous tower of Babel, of both which some remains, or what are supposed to be so, are still shewn. The most considerable and best known towns of Chaldaea, Yerack, or Irâk Arabi are,

Baghdad, the capital, situated on a delightful plain, on the eastern banks of the Tigris, towards Persia, and divided from Diarbekr, or Mesopotamia, by the same river. The foundations of it were laid in the 145 year of the Hejra, by the Khalif Al Mansûr. It stands in the middle of the tract comprehending the districts of Basra, Cufa, Waset, Mawfel, or Mosul, and Sawâda, and at no great distance from those cities, nor from the rivers Euphrates and Sorat, or Shatal Arab. Some writers are greatly mistaken, when they make Baghdad to have occupied the spot, on which the antient Babylon stood; for it stands at no great distance from the site of the antient Sileucia and Ctesiphon; whereas, according to the oriental writers, the ruins of Babylon lie considerably to the north of Baghdad, upon the Euphrates, near a village called Babel. The Syrians formerly called it Medinat Selama, and the Greeks Irenopolis, or the city of peace. The Arabs call it Medinat Al-Salam, or Medinat

Assalam, Dar Al-Salam, or Dar Assalam, which are of the same import as Irenopolis. As to the etymon of Baghdad, authors differ widely. This great city was the seat of the khalifs of the house of Al-Abbâs, excepting only two or three, from its foundation to the year of the Hejra 656, when it was taken by the Tartars or Moguls, in whose hands it remained to the year of the Hejra 795, or of Christ 1392, when Timur Begh, or Tamerlane the Great took it for the first time from Sultan Ahmed Ebn Awis, who nevertheless found means to re-possess himself of it, till the year of the Hejra 803, when the city was again taken by Timur; but soon after restored to the Sultan, who continued sovereign of the place, till he was driven from thence by Meran Shah, Tamarlane's son. However, afterwards returning, he was chased from thence by Kara Yuset the Turkoman, in the year of the Hejra 815; who having reduced Baghdad a second time, and finally expelled from thence Abu Becr, the son of Miran Shah, secured that capital to his family, which continued in possession of it till the time of Hassen, surnamed Ufun, which in Turkish signifies long, commonly called by the Europeans Ufun Cassan, a Turkoman prince, who drove the descendants of Kara Yuset from thence, in the year of the Hejra 875, or of our Lord 1470. The princes of this family maintained themselves in possession of Baghdad till the year of the Hejra 914, or of Christ 1508, when Shah Ishmael, surnamed Sufi, or Sofi, the first prince of the royal family, that reigned in Irân, or Persia, till the dethroning of the late Shah Hosein, made himself master of it. From that time, for above an hundred years, this city continued to be a bone of contention between the Turks and Persians, having been the subject of several bloody wars between those two powerful nations. It was taken by Soliman the first,

first, firnamed the magnificent, and retaken by Shah Abbas king of Persia; but being at last besieged by Amurath, or Morad the fourth, with a formidable army, it was finally obliged to surrender to him, in the year of Christ 1638, and has remained in the hands of the Turks ever since. There were several grand palaces, and other public buildings here formerly, built by the khalifs, and other great men, together with several colleges. It was owing to the last of these, that Baghdad, for several ages, abounded more with Moslem doctors, and other learned men, than any other place in the Mohammedan dominions, except Mecca and Medina. It was also extremely populous, and contained several forts or castles, capable of making a good defence, which derived their names from their founders. The language spoken here was one of the most polite and elegant dialects of the Arabic, as there was a greater concourse of nobility and learned men, that excelled in many branches of literature, for several ages, in this city, than in almost any other of the east. After what hath been said of the flourishing state of Baghdad, it will not appear strange, that there should have been a mint here, in which a vast number of dirhems and dinars were struck.

At present, this city, tho' it groans under the Turkish yoke, is a celebrated emporium and frontier of the Ottoman empire, on the side of Persia, to which not only many merchants, but likewise an incredible number of passengers, travelling from Natolia, Syria, Palestine and Egypt into Persia, continually resort. It is the seat of a basha, to whom every one of those passengers pays a sort of tribute or toll, which, in the whole, amounts to a very large annual sum. The religion professed here is the Mohammedan, tho' various sects of

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Christians are tolerated, particularly Nestorians, who have a church, and bear the greatest sway. The Jacobites and Armenians have no place of public worship, but go to the convent of the Capuchins, who administer the sacraments to them. There are also many Jews, who reside constantly at Baghdad, but many more who come thither annually, in order to visit the sepulchre of the prophet Ezekiel, which is said to stand about a day and a half's journey from the city. The pacha of Baghdad is generally a vizir. The proper garrison, about the middle of the last century, consisted only of three hundred janizaries, commanded by an aga; tho' the pacha, whose house then stood upon the banks of the river, and made a good appearance, had under his command a body of six or seven hundred horse. There were then also about three or four hundred spahis in it, commanded by two agas, besides another body of horse under two agas, that went under the denomination of men of courage. In fine, the Ottoman troops, at that time, in and about Baghdad, amounted to about three thousand men. The city was then one thousand and five hundred paces long, seven or eight hundred broad, and about three miles in circumference. The walls were of brick, and strengthened with towers, that resembled bastions, upon which the basha had mounted sixty pieces of cannon; the largest of which were not above five or six pounders. There were four gates, four on the land-side, and one upon the river; over which there was a bridge of thirty-three boats, or rather pieces of timber, brought from Mosul, and other places, fastened together on goat skins, blown like bladders. The castle or citadel was in the city, near one of the gates, called Al-Maazan, on the north side, standing partly on the river, and surrounded by a single wall, adorned with turrets; upon which
were

were planted, tho' without carriages, about one hundred and fifty pieces of cannon. The pacha was assisted in the civil government by a kâdi, who represented the musti, and a tefterdar, who collected the revenues of the Grand Signior. There were five mosques, of which two were tolerably well built, and adorned with domes, covered with varnished tiles of different colours; ten caravanse-ra's or inns, two of which were proper enough for the reception of travellers; and several bazars or market places, arched, to enable the merchants to bear the heats, and watered three or four times a-day for the same purpose. Commerce then flourished to a considerable degree here, tho' not so much as when the city was in the hands of the Persians; sultan Amurath, the fourth, upon his making himself master of it, having put most of the richest merchants settled there to death. Many of the Shiites, or followers of Ali, were settled there, being so simple, as to believe, that their great imâm lived at Baghdat. The pilgrims that visit Mecca, by land, are obliged to pass thro' Baghdat; and every one of them pays a tribute or toll, equivalent to four piastres, to the pacha; which branch of the revenue brings annually a very considerable sum into the coffers of the Grand Signior.

Tavernier informs us, that the Rafedi's, or Heretics, who seem to have been a branch of the Shiites, were so strict and rigid, that they would by no means either eat or drink with a Christian, and scarce with a Sonnite himself. In his time, he tells us, the number of the inhabitants amounted to about fifteen thousand. The latitude of this city is said by most modern geographers to be $33^{\circ}.15'$.

The heat is so great here, that they are forced to keep their markets in the night, during the summer, and to lie all night on their terraces. They com-

commonly burn oil of naphtha, instead of candles. The married women are allowed to go to the baths, to wash and perfume themselves, on Wednesday morning; because their husbands are, by their law, obliged to lie with them on Thursday and Friday night. They sometimes also get leave to visit their near relations; but are then so muffled up, that no one can know them in the streets. On Thursday, both the married and unmarried are permitted to go to the sepulchres, to pray for the dead. They use a great many strange ridiculous ceremonies here, at their funerals; which we have not room to describe, nor indeed do they merit it.

The ruins of the once famous city of Babylon, which was sixty miles in circumference, had walls eighty-seven feet in thickness, and three hundred and fifty in height, and was distinguished above all others by some stupenduous works, as the temple of Belus, Nebuchadnezzar's palace, the hanging gardens, the banks of the river, and the artificial lakes and canals, lye on the Euphrates, near a village called Eluge, upwards of forty leagues from Baghdad. The remains are said to consist only of the foundations of some great edifices, scattered over the plain, of a castle, and a vast bridge over the Euphrates, which is here half a league broad. At a small distance is shewn what they call the remains of the Tower of Babel, which, though a heap of ruins, shew that structure, whatever it was, to have been about half a league in compass; but some travellers will have these ruins to be the remains of Seleucia, or Ctesiphon. In this, however, they must be mistaken; for the former of these cities stood on the west side of the Tigris, about forty miles from Babylon, over-against the plain where at present the city of Baghdad stands; and the latter a little lower on the same river, but the opposite bank.

Traxt,

Traxt, a strong well fortified town, with two castles, on the Tigris, about forty-two leagues above the city of Baghdad. The Chaldean Apamea is supposed to have stood here.

Cusah, situated in latitude $31^{\circ}.35'$ north east longitude $44^{\circ}.57'$ about sixty miles south of Baghdad, on the west side of the Euphrates, and the confines of Arabia Deserta. It was formerly a considerable city, and the residence of the khalifs after they quitted Damascus, and before they had built Baghdad; but it is now a most desolate place. Here the Persian prophet Huhl lies interred; to whose tomb there used to be a great resort of the Persian Mohammedans, while the town belonged to that crown.

The other places in Irâk-Arabi are inconsiderable, and therefore shall not detain us.

C U R D E S T A N.

Curdestan was antiently known by the name of Assyria, which it derived from Assur or Ashur, the son of Shem, and grandson of Noah. Here was founded the first great monarchy of the world, and its proud capital Nineveh. The Assyrian empire was at first but of a small extent, as appears from the great number of kings Moses mentions, *Gen. xiv. passim*, as those of Shinar, Elassa, Elam, Sodom, Gomorrah, Admah, Zeboim, &c. but it afterwards became very large and powerful, comprehending not only Assyria, but Mesopotamia, Chaldea, Asia Minor, Syria, and Palestine; and lasted for the space of sixteen hundred years, from Nimrod to Beltheshsar, or Beltheshazzar, who was slain by Cyrus.

Curdestan, which signifies the country of the Curdes or Curters, who are the old inhabitants thereof, lies on the east side of the river Tigris, towards Persia;

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fia ; being bounded by that kingdom, on the east, by the Tigris, on the west, by Irâk-Arabi or the country of Baghdad, on the south, and Turcomania on the north. It is very narrow towards the south, where it scarce extends ninety miles in breadth ; but towards the north it stretches near two hundred miles, from east to west, that is, from the 41st to the 47th degree of east longitude. As to its length, from north to south, it reaches from $35^{\circ} 30'$ to $27^{\circ} 20'$ of latitude. The mountain Coatra divides it from Persia, on the east ; and the Tigris, on the west, from Mesopotamia and Chaldeæ.

According to the accounts of antient authors, this country must, in its happy times, have been a land of plenty ; but has, ever since the fall of the empire, been declining : a misfortune which has been particularly incident to it by the very nature of its situation, which has, at different times, made it the seat of war between potent empires and nations ; and it is now become a wilderness, excepting some small tracts, that may be cultivated, about the few and inconsiderable towns, that stand within its borders ; so that there is but little to be said of its productions.

The western skirts of this country are washed by the Tigris, which is said by some to have derived its name from the numbers of tigers on its banks. The other rivers of less note are the Lycus, the Caprus, and the Gorgus, at almost an equal distance from each other ; of which the two former are supposed to have derived their names, the one from a wolf, and the other from a goat. According to Bochart, they are the same with the Diaba or Diava, and the Adiaba or Kaidaba ; but others stile them the Great and Little Zab. Hardouin thinks, the Gorgus is the Zerben of Pliny ; but Bochart will have it to be the same as the Caprus.

The

The Curdes, who inhabit this country, and some parts of Persia, are supposed to be the descendants of the antient Chaldeans, and live entirely upon plunder. They dwell in tents upon the plains, till the snows oblige them to retire into their villages; and are ever upon the watch after the caravans, and other travellers, whom they plunder, strip, and murder, without mercy. They spread themselves from Mosul quite to the Euphrates; and most of their princes acknowledge no subjection to either Turks or Persians. As they drive great herds of cattle with them, they are continually moving from one place to another, in search of fresh pasture; and while the husbands are in quest of plunder, the women look after their cattle, and make butter and cheese. They call themselves Jesides, from Jesid or Jesus, to whom they pay a kind of veneration; but the chief object of their worship is the devil, whom they are very fearful of offending. Their notions of Christianity are very gross, absurd, and superstitious. Their drink is nothing but milk and water, and their only weapon a lance. The men ride on horses, which are very fleet; but the women either upon horses or oxen. Towards winter, they retire to their huts in Curdestan, or on the skirts of Persia and Irâk. They had both the antient names of Carduchi or Cordueni, and the modern one of Curdes, from a branch of the famed Niphatian mountains, called Curdo, belonging to that vast chain, that goes under the name of Mount Taurus.

The most remarkable places in Curdestan are said to be Betlis or Betilis, Arbela, Harpel, Nineveh, Rehobo, Rhesen, Van or Wan, Holwan, &c. but of these so little is known, with any certainty, that it would be wasting the reader's time, to pretend to describe them.

Arbela,

Arbela, so famed in history for the battle fought on its plain between Alexander the Great and Darius, according to the Arabic geographers, stood in 35° . latitude, and 77° . $20'$. longitude, between the rivers Capros and Lycus, or the Diaba and Adiaba, or the two Zabs, as they are called by later writers, near a mountain denominated by Alexander Nicatorius, from the above-mentioned victory, and in that part of the country antiently stiled Adiabene.

In the same district, near or upon the Tigris, and over against Mosul, stood the famous and so much celebrated city of Ninus, as the profane writers call it, or Nineveh, as it is stiled in holy writ. It was founded by Ashur the son of Shem, and grandson of Noah. Its extent and greatness are sufficiently described by the prophet Jonah. Upon the downfall of the Assyrian empire, it was utterly ruined by the Mēdes, as had been foretold by the prophet Nahum: yet, it would seem, that a new city was afterwards built out of the ruins of the antient, which bore the same name, as had happened to Troy, and other cities without number. At a small distance from its ruins, on a hill, is a Turkish mosque, over the place, where they pretend the prophet Jonas was buried. His tomb is always covered with a rich carpet, and some tapers and lamps are continually burning over it, by the light of which two Turkish priests keep reading the alcoran; on which account, the mosque is much frequented by the Turks and Persians, &c. but no Christians are suffered to enter it, without paying a certain caphar or toll.

Between Nineveh and Baghdad are several remarkable places, as, 1. Several hills of sulphur, to which Thevenot ascribes the destructive quality of the samiel, or hot winds: 2. The hot sulphureous baths, at the village Alchamam, about a day's journey

ney from Mosul: 3. Attendachi, a hill, from which the Arabs dig gold: 4. Old Baghdad, whose territory is terribly infested with the samiel.

Between Nineveh and Baghdad grow also plenty of tamarisks, liquorice, and sumach. The last being infused in water, renders it sweet, cooling, and wholesome, especially if mixed with salt, and of a red colour. They also use it in broth, against the bloody flux. These parts are greatly infested with wild beasts, such as lions, jackalls, and ceracoulacks, which last resemble large cats, but have black ears, half a foot long.

It is said, that the lions will often swim to the boats on the river, and endeavour to pull the passengers out of them; who, on that account, go well armed, and keep constantly firing, till they are past those places.

ANATOLIA, or ASIA-MINOR.

This country had the name of Anatolia, on account of its eastern situation in respect of Europe, and, on the same account was, and is still, called the Levant. It is also frequently stiled the Lesser Asia, or Asia Minor, to distinguish it from the whole Asiatic continent. Antiently it had the name of Asia simply, and by way of excellency, as being the finest spot in all this part of the world, and adorned then with many noble and opulent cities, and considerable states.

It is a large peninsula, bounded on the north by the Euxine Sea, which the Turks call Kara Denghi; on the west, and north-west, by the Archipelago, the Hellespont, the Sea of Marmora or the Propontis, and the Thracian Bosphorus or Strait of Constantinople; and on the south, by the Levant Sea, Syria, and the Euphrates. It lies between the 27th and 40th degrees of east longitude, and between the 37th and 41°. 30'. of north latitude; extending

tending in length, from east to west, about six hundred miles ; and in breadth, from north to south, about three hundred and twenty. Modern geographers divide it into Anatolia, properly so called, Amasia, Aludulia, and Caramania ; which contained antiently the provinces of Galatia, Paphlagonia, Bithynia, Pontus, Mysia, Phrygia, Lydia, Mæonia, Æolis, Jonia, Caria, Doris, Pamphilia, Pisidia, Cappadocia, Lycia, Lycaonia, and Cilicia. Anatolia or Natolia, at present, is under the government of the beiglerbeg or viceroy of Natolia ; subordinate to whom are several bashaws, and a great number of sangiaes.

Anatolia enjoys a temperate air. The inhabitants are not much incommoded with cold frosty weather, nor scorched with excessive heat : and the air would be undoubtedly much better than it is, were the lands duly cultivated ; but though naturally rich, fertile, and well watered, they are now little better than a desert, neglected and over-run with weeds, brambles, briars, and thorns. The few plains and dales that are cultivated, though only in the Turkish manner, that is very imperfectly, do yet yield corn of several sorts, exquisite grapes and wines, olives, citrons, lemons, oranges, figs, dates, &c. besides abundance of coffee, rhubarb, balsam, opium, galls, and other valuable drugs and gums. Natolia is well watered with rivers ; some of which fall into the Mediterranean, some into the Archipelago, and others into the Euphrates or Black Sea. Among them are those antiently celebrated rivers, Xanthus, Cydnus, Mæander, Granicus, Cayster, Scamander, Hermus, Pactolus, and Caicus. There are also some considerable lakes in this country ; one in particular, called by the Turks, Guol-Bug-Shaw, which is about fifty miles in length, and twenty-two in breadth.

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The Turks are generally above applying themselves to trade and manufactures ; these here, as in Turkey in Europe, are chiefly managed by their Christian subjects, and Jews. The principal manufactures are, carpets, cottons, tapestries, leather, and soap, of which, together with silk, grogram yarn, goats-hair, dying stuffs, rhubarb, fruit, and oil, large quantities are exported to Europe, and elsewhere. This country, as well as Turkey in Europe, is admirably situated for traffic, having the navigation of the Black Sea, Archipelago, and Mediterranean, and the rivers, that fall into them ; but the Turks never mind commerce, and let every thing run to ruin : they never attempt distant voyages, and have but very few merchant-ships ; both their imports and exports being made in foreign bottoms.

The religions here are the same as in Turkey in Europe ; Jews and Christians of all denominations, are tolerated, but much oppressed, especially the latter. Mohammedism is the dominant religion ; and the disciples of that alone are encouraged and rewarded. The Greeks, Armenians, and Nestorians, have their patriarchs, archbishops, and bishops, &c. here ; and there are also some titular popish bishops. The only seminaries for learning, in all this vast country, are a few Greek and Armenian schools, where children learn to read, and perhaps to write ; and some academies, if they deserve that name, erected by Jesuits, or other orders of the church of Rome. The clergy of all denominations are very ignorant.

The chief languages spoken in this country are the Turkish, modern Greek, and Armenian ; among the catholics the Latin, and among the merchants the *Lingua Franca*, are also used. The last is a jargon, composed of several languages.

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As to the antiquities and curiosities, we shall take notice of the most remarkable, when we come to speak of the places where they are found.

We now proceed to a particular description of the several provinces into which Asia Minor is divided.

ANATOLIA, properly so called.

Of the four provinces, into which Asia Minor is divided, this is the largest, most western, and nearest to Europe; being bounded by the Archipelago and Propontis on the west, by the Euxine Sea on the north, Caramania on the south, and by Amasia and Aladulia on the east. It extends almost from the 26th to the 35th degree of east long. and from the 37th to 41°. 20'. of north lat.

Under the beiglerbeg of this province are fifteen sangiacs, two hundred and forty-five zaims, and seven thousand seven hundred and forty timars. The revenue of the beiglerbeg is said to amount to a million of aspers yearly; and the troops kept in it to above sixteen thousand, whose pay is reckoned at about thirty-seven millions three hundred and ten thousand seven hundred aspers per annum.

Anatolia contains the antient provinces of Bithynia, Mysia, the Lesser Phrygia, Æolis, Ionia, Caria, Doris, Lydia, Phrygia, Galatia, and Paphlagonia.

Bithynia, called by the Turks Beckfangil, is parted from Europe only by the Thracian Bosphorus, or Strait of Constantinople. The soil, if duly cultivated, would be exceeding fruitful. There were antiently a great many large, beautiful, and opulent cities in this country; but the only ones worth mentioning at present are,

Prusa, by the Turks called Bursa, antiently a very noble city, and the capital of Bithynia. It stands at the foot of Mount Olympus, twenty miles from the

the Sea of Marmora, and fifty-eight almost south of Constantinople. It is still a well-built town, and better paved than most in this country. Here are some fine mosques and caravanseras. That called the Royal Mosque is a very stately structure, and contains the tombs of the antient Turkish kings; this city having been the seat of those monarchs, till the taking of Constantinople by Mohammed IV. A caravan goes from hence, every two months, to Persia; and several others pass through it, in their way to that country, from Constantinople, Aleppo, &c. The bezzetne here is a large edifice, and all sorts of merchandize are exposed to sale in it. The seraglio, built by Mohammed IV. is said to be a noble structure, and pleasantly situated. The musselmen live all within the walls; and the Jews, Greeks, Armenians, &c. in the suburbs. There are some hot baths here, highly commended for their medicinal virtues. The city is governed by a bassa, a cadi, or moula, and a janizary aga, who hath about two hundred and thirty janizaries under him. The antient Prusa is thought to have been built and named from the famous Prusias, king of Bithynia, who waged war against Croesus and Cyrus. Notwithstanding this antiquity, the only antient remains are the marble tombs of the famed Orcan, his wife, and children, which are in one of the mosques. Here are manufactures of silks, hangings, tapestry, carpets, &c. for weaving of which the Prusan workmen are allowed to be the best in all Turkey.

Nice, by the Turks called Isnich and Nichor, and in Latin Nicæa, stands about thirty miles south-east of Constantinople, near a gulph of the sea of Marmora, called the lake of Ascu, or Afcanio. Though much fallen from its antient grandeur, it is still a large place, and contains about ten thousand inhabitants, Greeks, Armenians, Jews,

and Turks, who all drive a considerable commerce in corn, fruit, fine cloth, tapestry, and merchandise brought hither from the Levant. In the highest part of the town is a seraglio. The neighbouring country produces excellent grapes and other fruits. The first general council, convened by Constantine the Great, against the Arian heresy, was held here. Lyfimachus gave it the name of Nicæa from that of his wife, daughter of Antipater.

Nicomedia, so called from Nicomedes, king of Bithynia, who enlarged and beautified it, and made it his metropolis and residence. It is now called Ismia, and Ismigimid by the Turks, and is a large, well built, populous city, situated at the farther end of the gulph of its own name, forty miles north-east from Bursa. No city in the whole Turkish empire, it is said, comes up to it in point of situation, except Constantinople. It is computed to contain thirty thousand inhabitants, Turks, Greeks, Jews, and Armenians, who carry on a great trade, and have manufactures of silks, cottons, woollen and linen cloths, earthen-ware, and glass of all sorts. Here are also great numbers of saicks and barks, built for the merchants, not only of this city, but also of Constantinople. Curious antient inscriptions, both in Greek and Latin, are still to be met with in many parts of the city. A little west of it is a fountain of mineral water, much cried up for its medicinal qualities, and a little further on, is a mole, ten or twelve yards in breadth, and a quarter of a league in length, supposed to have been erected with a view to shelter the ships in the harbour. The gulph, to which this city gives name, is not above a mile and a half in breadth ; but very long and deep.

Chalcedon, once a famed and flourishing city, is now dwindled into a village, with some broken remains

remains of its antient splendor. It is situated on the isthmus of a peninsula, about seventeen miles east from Constantinople, on the opposite shore of the Bosphorus, and has a harbour. The river Chalcedon runs on the east of it. This town was the seat of the fourth general council, and is said to have had antiently a temple of Venus, and an oracle of Apollo in it.

Lebusa, antiently called Libyssa, and noted for the death of Hannibal, from an opulent city, is now dwindled into a village, standing half way between Nicomedia and Chalcedon.

MYSIA and the LESSER PHRYGIA.

These two provinces, which we have joined together, as not knowing the exact limits by which they are parted, are bounded on the north, by the Propontis; on the south, by Lydia and the Archipelago; on the west, by the Hellespont; and on the east, by Phrygia Major. In this country are the two famed mountains of Olympus, or rather a part of the two chains or ridges of mountains that go under that name. Mr. Tournefort tells us, that the tops of them were covered with snow when he saw them, and the sides with pine, and other trees; wild thyme, and other shrubs, particularly the Cretan or Laudanum Cistus, with broad leaves. The mountains, that form the chain of Ida, are said to be the highest in this part of the world, especially that in the center, which is the mountain, properly called Ida. One thing very remarkable in respect to it is, that about the beginning of the dog-days, the air is perfectly serene, and so still on it, that one cannot perceive the least breath of wind stirring. In the night one sees the sun's rays darting all round the horizon, which makes it appear as if it was on fire; but this goes off, in propor-

tion as the sun draws nearer to its rising. Among the many rivers that have their sources in it, are the Granicus, and *Æsopus*, which fall into the *Propontis*; and the *Simois*, and *Xanthus*, which discharge themselves into the *Hellespont*. The river *Caicus*, called by the Turks *Girmasti*, with the *Cayster* and *Pergamus*, pass also through *Mysia*, which contains the following places, viz.

Cyzicus, *Cyzicum*, now *Chizico*, *Spiga*, *Spinga*, and *Patorma*, which tho' antiently a fine city, is at present but an ordinary town, standing on the south-east coast of the *Propontis*, or sea of *Marmora*, about eighty miles almost west of *Bursa*. There are several islands in the *Propontis* over-against this town, which abound with corn, wine, fruits, cotton, and cattle. They have the general name of *Marmara*, or *Marmora*, i. e. the *Marble Islands*, from the marble quarries in them; from which the *Propontis* is also called the *Sea of Marmora*.

Lampacus, now *Lampsaco*, which hath lost much of its antient splendor, being but a small city, inhabited by a few Turks and Greeks. It stands at the mouth of the *Hellespont*, over-against *Gallipoli* in Europe, and has a good convenient port. The neighbouring country abounds with vines and pomegranates; the former of which, even the Turks themselves, cultivate here, making good wine and brandy to mix with their sherbet.

Abydos, though antiently a famous city, is now a paultry place at the mouth of the *Hellespont*, called *Avido* or *Avio*, where the Turks have a castle.

In the Lesser *Phrygia*, the places worth mentioning are,

Troy, or rather the ruins of *Troy*, which are still to be seen on the river *Scamander* or *Xanthus*, a few miles from the coast of the *Ægean* sea or *Archipelago*. But whether these remains, which

which extend a great way, and consist of fragments of marble tombs, columns, aqueducts, temples, palaces, arches, &c. are those of that Troy which was destroyed after a ten years siege by the Greeks, or of Troas Alexandria, founded by Alexander the Great, and rebuilt by Lyfimachus, the learned are not agreed.

Affos, antiently a strong sea-port town on the south coast of the Lesser Phrygia, now a mean village.

Antandros, now St. Dimitri, standing on the same coast, but farther east, at the foot of Mount Ida. It was antiently a considerable city, but is at present quite decayed.

Adramyttum, by the Turks called Endromit, standing towards the mouth of the gulph to which it gives name, and which lies over against the island of Lesbos. This place is mentioned in the Acts of the Apostles, and seems to have been antiently a good town and port, but is now of no account.

Pergamus, antiently a noble city, and the metropolis of a kingdom, but now dwindled to a small mean town, called Pergamo, sixty miles north of Smyrna, on the banks of the Caicus. Here was one of the seven churches mentioned in the Revelations; here the celebrated physician Galen was born, and that useful commodity invented which we call parchment, a corruption of pergamenum, from Pergamos. There was also a stately temple of Esculapius formerly in this town. Many antiquities are still to be seen in and about it.

Eolis is bounded on the north by the Lesser Phrygia; on the south by Ionia; on the west by the Ægean sea; and on the east by Lydia. The cities of note in it antiently were Elæa, Myrina, Cuma, and Phocæa, all four on the Ægean sea; though the last of them is placed by Mela and Pliny in Ionia. They are all now poor mean places. The
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second is called by the Turks, Marham ; and the last Foggia, or Foglia. About ten miles west of Foggia, and on the same coast, is another small but neat sea-port town of the same name, with the epithet of Nova, to distinguish it from the old. All these places lie overagainst the island of Lesbos.

Ionia, which lies contiguous to Eolis, contains the following places worth mentioning, on account either of their antient or present state.

Smyrna, by the Turks called Ismyr, and one of the finest sea port towns of the Levant, standing in latitude $38^{\circ}. 15'$ north, east longitude $27^{\circ}. 10'$ eight days journey from Constantinople by land, and four hundred miles by water ; twenty-five days journey for the caravans from Aleppo, and eight from Kutahia ; forty-three miles north-west from Ephesus ; on the isthmus of a peninsula, and at the bottom of a gulph of the Archipelago, to which it gives name, and where the rivers Meles and Hermus fall into it. Its advantageous situation, and commodious harbour, hath rendered it one of the richest and greatest cities in Turkey. The haven is defended by a castle, and sheltered by high mountains against all winds, but the westerly ; and even on that side there is a bank of sand, that breaks the force of the waves, leaving only a narrow deep opening, by which ships of the greatest burden may get into the harbour, where they ride safe, and at ease. Here are merchants and consuls belonging to several European nations, especially to England. The town is reckoned to contain fifteen thousand Turks, ten thousand Greeks, and near two thousand Jews, besides Armenians, Franks, &c. It lies on the side of a hill, with a full view of the sea before it ; and the streets and houses are well built and paved, especially that called the street of the Franks. The European merchants bring hither a great variety of European
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and of East and West-India goods; and export Persian silk, mohair, cotton, fine and coarse wool, wax, gall-nuts, rhubarb, opium, scammony, aloes, tutty, galbanum, tacamahac, gum-tragacanth, ammoniac, and arabic, myrrh, frankincense, zedoar, casamunair, &c. The trade here, as all over Turkey, is managed chiefly by the Jews. The Franks or Europeans enjoy great freedom, having their several places of worship, speaking their own language, and dressing and living after the fashion of their country. The great disadvantage of Smyrna is, that it is subject to earthquakes: the last, which happened in 1688, overthrew the greatest part of the city. To guard as much as possible against the ill effects of future shocks, they build their houses only to the height of about ten or twelve feet of stone from the foundation; and the rest of wood and earth white washed. The kaans or caravanseras are here very large and well built; and the whole town one continued bazar or fair. The consuls of France, England, and Holland have stately houses by the sea-side. In the neighbourhood of this city is a kind of fat earth, which being boiled with oil, makes excellent soap. Near it also are to be seen the remains of an antient Roman circus, theatre, and other ruins; and in its environs are often found variety of Roman medals. About two short days journey from it are some remains of the antient city of Thyatira. This city is one of the seven, that contended for the honour of being the birth-place of Homer, to whose memory they built a temple. It is also mentioned in the Apocalypse as the seat of one of the seven Asiatic churches.

Clazomene, one of the twelve antient cities of Asia, and the birth-place of Anaxagoras, but now a small sea port on the Ionian peninsula, called Urla, or Vourla.

Ærythræa,

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Ærythræa, formerly a considerable city, now dwindled into a village, on the Ionian coast, between Clazomene and Teos, called Gesme.

Teos, said to have been antiently a good sea-port, and the birth-place of Anacreon, now an inconsiderable place on the south coast of the Ionian peninsula.

Lebidus or Lebidos, one of the twelve antient cities of Asia, and famed for the games celebrated there to Bacchus, but now a poor sea-port near the isthmus of the peninsula.

Colophon, antiently a famous city, which laid claim to the birth of Homer, and had a celebrated temple and oracle, at present a poor village on the sea coast, about thirty miles almost south of Smyrna.

Ephesus, antiently a most noble city, celebrated for its magnificent temple of Diana; for the epistle that St. Paul wrote to the Christians in it; for being the place where the evangelist John was buried; and for its first bishop, Timothy, appointed by St. Paul; but now, by a melancholy reverse, reduced to a poor village, consisting of thirty or forty Greek families, called by the Greeks Efeso; and by the Turks Ajasalouch. Here are still to be seen some noble ruins, especially of an aqueduct. The famed weeping philosopher, Heraclitus; and the celebrated painter, Parrhasius, cotemporary with Socrates, were natives of this city. What remains of it, stands about forty-three miles from Smyrna, near the mouth of the Cayster, and the Icarian sea, which is only a gulph of the Ægean. There were antiently two noted cities in this country, of which no vestiges now remain, viz. Priene and Magnesia. In the former Bias, one of the wise men of Greece was born; and in the latter Themistocles died in exile.

Caria, which is bounded on the north by Ionia, and the river Mæander; on the south and west by the Icarian sea; and on the east by great Phrygia and Lycia, contains no place at present worth mentioning, unless it is Miletum or Miletus, once one of the most considerable cities of Asia, and the birth-place of the famed Thales; but now a place of little or no account, called Palatschia. It stands on the south side of the Mæander, near the sea-coast: several large ruins are still to be seen about it.

Of the antient cities, Heraclea, and Lathinum, Boryglia, Mylassa, Amyzon, Alabanda, Stratonice, and Alynda, that stood on the frontiers of this province, there are hardly any traces now remaining.

Doris projects into the sea, and is surrounded by it on all sides, except on the north, where it is bounded by Caria. On the south and south-west of it lie the islands of Scio or Cos, and Rhodes. The only place of any note in it at present is Mentès, antiently Mindus, which is the chief town in these parts, a sea-port, and the seat of the Turkish sangiac of this province. Of the noble city and sea-port of Halicarnassus, antiently the metropolis of all Caria and Doris, and famed for the tomb of king Mausolus, erected by his queen Artemisia, and esteemed one of the nine wonders of the world, there is now nothing remaining but ruins; nor of Cnidos, Cressa, and Ceramus, formerly considerable cities upon the sea-coast of this province.

Lydia, alias Mæonia, once the kingdom of the celebrated Cræsus, is bounded by the country antiently called Phrygia on the east; the Archipelago on the west; Mysia on the north; and Caria on the south. It is watered by the Caicus, Hermus, Cayster, Meander, and the Pactolus, so much celebrated by the antient poets for its gold sand.

Besides

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Besides other mountains in this province, is Tmolus, formerly famed for its wines and saffron. The country, tho' once rich and fertile, and full of large cities, like many others under the Turkish yoke, is now in most parts waste and uncultivated. The places at present in it worth notice are,

Sardis, which tho' antiently the capital of Lydia, and the royal seat of the rich Croesus, is now dwindled into a poor village, situate on the river Pâctolus, at the foot of mount Tmolus, forty-eight miles east of Smyrna, inhabited chiefly by shepherds. However, it has still a large kaan or caravansera for the convenience of the caravans and travellers that pass thro' it from Smyrna and Aleppo into Persia. One may form an idea of its antient splendor, by the noble remains still to be seen about it.

Philadelphia, antiently a large city, and the seat of one of the seven Asiatic churches, is now but a middling town, containing about six or seven thousand inhabitants, most of them Greeks. Many remains of its antient grandeur are still to be seen. The Turks call it Alla Scheur, or the city of God.

Thyatira, called sometimes Tyra, or Tira, and by the Turks Akishar, or Heskî Hissar, which signifies a white tower, antiently a large city, and one of the seven Asiatic churches; but now a poor town, with houses of mud and turf, built low and mean, and containing about four or five thousand inhabitants, mostly Turks. The only manufacture is that of cotton. It stands on the south bank of the Hermus, on the confines of Mysia, about twenty-six miles north of Sardis, and fifty-six north-east of Smyrna; the neighbouring plains are full of cotton trees and tamarisks.

Magnesia ad Sipylum, to distinguish it from that in Ionia, called Magnesia ad Mæandrum, antiently a very large and opulent city, but now reduced

duced to an ordinary trading town, called by the Turks Suzleteffar, and situate at the foot of mount Sipylus, about seventy miles south-east from Smyrna. Here is a manufacture of cotton yarn. The inhabitants are chiefly Turks and Jews, the latter of whom have three synagogues. The town is pleasantly situated, and its walls are still standing, and in pretty good repair.

Tripolis, once a considerable city, situate on the frontiers of this province towards Caria, and the river Mæander, now no more than a poor village, called by the Turks Koshenikoi.

Dinghisly, a handsome, well peopled, trading Turkish town, east of the river Meander, or Madre, about sixty or seventy miles from its mouth.

Of the antient cities of Tralles, or Trallis, Laodicea, Hiero-Cæsarea, Nacrasa, Ægira, and Jovis-fanum, situate in this province, nothing remains, except some ruins.

Phrygia Major is, according to most geographers, bounded on the south by the country antiently called Pamphylia; on the north by Bithynia; on the east by Galatia; and on the west by Mysia. It is at present called Germain, or Germanian, and would be exceeding fruitful, if duly cultivated, being watered by the rivers Sangarius, Hermus, Mæander, and Marsias. The places in of any account are,

Cotyæum, antiently a considerable city, and at present a large populous and flourishing one. It is now called Kutahia, and stands on the river Sangar, about seventy-three miles south-east of Bursa, being the seat and residence of the beg-berbeg, or lord lieutenant of Anatolia Propria.

Of the city of Gordium, once the royal seat of Gordius king of Phrygia, who became famed for the knot he tied in Apollo's temple; of Midæum, the seat and residence of king Midas, the

the son of Gordius, famous among the poetic fabulists for his golden with, and asses ears; of Apamea, which had its name from Apamia, the wife of Seleucus; of Colosse or Colossus, to the inhabitants of which St. Paul wrote his epistle; of Hierapolis, Synnada, Eucarpia, Prymnesia, Tiberiopolis, Hipsos, and other cities antiently situated in this province, there remain now either no vestiges at all, or only melancholy ruins.

Galatia, by the Turks at present called Chiagare, hath Phrygia Major, last described, on the west; Cappadocia on the east; Paphlagonia on the north; and Pamphylia on the south. It had its name from a colony of Gauls, who passed thro' Greece into Asia, and settled very early in it. The province was afterwards called Gallo-Græcia, from the numbers of Greeks that intermingled with them, and was then esteemed a rich fertile country; but now, tho' the soil is still good, much of it lies waste and uncultivated. From St. Paul's epistle, addressed to the inhabitants of this province, it appears, that they were among the first who embraced Christianity: the chief places here at present are,

Ancyra, antiently a considerable city, and still a populous trading place, and the residence of a sangiac, two hundred and fifty miles east of Smyrna. The Turks call it Angouri. There is a manufacture here of camblets, and other such light stuffs. The town retains still the marks of its pristine grandeur in the many fragments of columns, architraves, freezes, &c. of the finest marble, porphyry, and jasper, which are yet to be seen in all parts of it, together with a vast number of inscriptions in several languages, as Greek, Arabic, and Turkish.

Bolli or Boli, at present the metropolis of the province, and the seat of one of the fifteen sangiacs,

giacs, under the beglerbeg of Anatolia, properly so called. The other places worth mentioning are,

Andres, situate a little to the east of Ancyra; Therma, so called from its hot baths; Germaste, antiently Germia, on the river Sangarius; and Aphium or Aphion, a pretty good town, tho' dirty and ill-built, to the south of Kutahia. The name of Aphium was given it from the opium made in and about it, the whole adjacent territory producing great quantities of poppy, from which that excellent drug, called by the Turks aphium, or asium, is extracted.

The antient cities Tabia, Aspona, Cinna, Reganagalia, Regemnesus, Heliopolis, Pifinus, Mauricum, Pelinesus, Æorium, Clancus, Regetnocade, Eudoxias, Myracion and Amorium, or Amurium, are now either in ruins, or poor mean villages.

Paphlagonia and Pontus, being contiguous, and interwoven with one another, are commonly joined together. They both lie on the north of Galatia, and are divided on the east from Cappadocia by the river Halys, famed for its swift current; on the west from Metapontus, or Pontus, properly so called, by the river antiently stiled Parthenius, on account of its fine streams, and beautiful landskips; but now by the Turks Dulap, or Dolap. The country antiently called Pontus was of great extent, streaching itself along the Euxine Sea; but this we are now upon, being but a small part of the other, and cut off from it by Paphlagonia, we thought it would be most proper to treat of it under that province.

Paphlagonia was the antient seat of the Heneti or Veneti, from whom the Venetians are descended. At present it is called, in the Turkish, the country of Pender, or Bolli, Bol, Bon, and the Pontus

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we are upon Genech. The most considerable places at present in both are,

Heraclea Ponti, antiently a large city, but now quite sunk from its former splendour and commerce. It stands on the Euxine Sea, on the ruins of the antient Heraclea, being small and ill-built: but its walls, towers, gates, &c. contain many noble fragments and scantlings of the old city. The Turks now call it Penderachi, or Eregli: it had antiently the epithet of Ponti, to distinguish it from many other cities in different parts of the world, that bore the name of Hercules, or Heracles, as he is called in the Greek. This city was once famous for being the residence of the illustrious family of the Comneni, founders of the empire of Trebizonde.

Amastris, antiently a famous sea-port, on the same coast, at the mouth of the river Parthenius, but now dwindled into a poor sorry town, called Amastro, standing about sixty miles almost east of Eregli.

Claudianopolis, once a considerable town, and episcopal see, but at present is little better than a village; about thirty-five miles south of Penderachi.

Teuthrania, now Tripoli, still a good sea-port town on a bay of the Euxine Sea. There is another town of the same name in Anatolia, situate on the Mæander.

Sinope, antiently the metropolis of the kingdom of Pontus, and the birth and burial-place of the great Mithridates, but at present is only a good trading town, situate on the isthmus of a peninsula, that runs into the Euxine Sea, about seventy miles east of Penderachi. Here is a profitable fishery, excellent water, and some noble remains of antiquity. The neighbouring country abounds with olive, walnut, and maple-trees, together with a fine sort of wormwood, called by the antients Absynthium Ponticum, and not unlike our Roman wormwood.

The

The famed Cynick philosopher Diogenes was a native of this town.

Amasus, now Amid, Gangara, now Zagyra, Junopolis, now Cinopolis, Pompeiopolis, Cinolis, or Cimolis, antiently considerable cities, with many others, at present, are either quite ruined, or too insignificant to deserve any further notice.

A M A S I A.

Amasia, the second of the four parts, or governments of Asia Minor, is bounded on the north by the Euxine Sea; on the south by Caramania, and Aladulia; on the east by Armenia; and on the west by Anatolia Proper. It hath a particular beiglerbeg; but we have no account of the number of sangiacs that are under him, nor of the ziams and timars. The principal places in it are as follows, viz.

Amasia, the capital of the whole province, to which it also gives name, and the residence of the beiglerbeg. It is called by the Turks Amnasan, and stands about sixty miles from the Euxine Sea, and forty east of Tocat, on or near the river Iris, now Casalmach. The city is large, but its commerce inconsiderable, notwithstanding the river is navigable for ships of great burthen up to the town. It hath a wooden bridge over the river, and a strong castle on a mountain towards the east. The noble ruins about it shew, that it must have been once more opulent and magnificent than it is at present. Selim, first emperor of the Turks, and Strabo, the celebrated antient geographer and historian, were born here. It is said, there are only two kaans or caravanseras in the city.

Lerio, antiently called Themiscyra, Fanagoria, or Phanaroda, and one of the strongest and most considerable cities in Pontus, but now greatly decayed. It stands on the sea-coast nigh the mouth of

the river Thermodon, about sixty miles north-east from Amasia.

Comana, firnamed Pontica, antiently a considerable city, but now dwindled into a kind of scattered village, situated on the Iris, or Cafalmach, about forty miles south-east from Amasia.

Tocat, antiently Neocæsarea, stands about forty miles east of Amasia, and two hundred and five west of Erzerum, on the river Tosanlu, supposed to be the Lupus mentioned by Pliny, which falls into the Iris some miles below the town. Tocat is a large well-built city, containing about twenty thousand Turks, besides Armenians and Greeks. It is a place of great trade, being esteemed the centre of the Asiatic commerce. Caravans are continually passing and repassing to and from Smyrna, Synope, Prusa, Angora, &c. These caravans are not only well armed, but likewise escorted by Turkish troops, the roads being much infested by freebooters. Here is a Turkish cadi, or judge, a wayvode, and a janissary aga, who has about a thousand janizaries and spahis under him. Several considerable manufactures are carried on in this city, particularly of silk stuffs, yellow leather, copper, and of red linen, commonly called Levantine cloths, which are chiefly made here and at Amasia. The city is well supplied with water, almost every house having a running fountain in it. The adjacent country produces a great variety of excellent plants, and some very beautiful fossils. The inhabitants for thirty or forty miles about, are mostly Armenians, employed, some in agriculture, but the greater part in the iron and copper manufactures, and in tanning of leather. About two miles from the town are two small rooms, cut out of the solid rock, and held in great veneration by the Christians, as the supposed retreat of St. Chrysostom, during the time of his exile.

Sivas, supposed to be the antient Sebaſte, now a poor ſcattered town; though the reſidence of a baſſa, ſuperior to that of Tocat, and of an aga of the janizaries, who hath ſome few forces under him. It ſtands about fifty-five miles ſouth from Tocat, and ſeventy-five ſouth-eaſt from Amafia.

Trabezonde, Trebizonde, or Trapezonde, antiently called Trapeſus, and by the Turks at preſent Tara-bazan, a large town, with a caſtle and ſtrong walls, near the coaſt of the Euxine Sea, about eighteen miles north-eaſt of Tocat. On the eaſt of it is a port or haven; but it will admit only of ſaiques or Turkiſh barks. The town is neither well built nor well peopled; but it is the ſeat of a Turkiſh baſſa, and a Greek archbiſhop. About twenty-five miles ſouth-eaſt of it is the convent of St. John, built all of wood, on a high ſteep rock. The neighbouring country is very pleaſant, and abounds in a kind of rock honey, ſo rich and luſcious that it cannot be eaten, unleſs in a ſmall quantity, without danger. This luſciousneſs, Mr. Tournefort aſcribes to the nature of the flowers from which the bees extract it.

Pharnacia, a large town near the coaſt of the Euxine Sea, about forty-four miles weſt of Trebizonde. It is thought by ſome to be the antient Careſus and Ceraſunta; and to have been called ſo from the great numbers of cherry-trees that grow about it. The Turks call it Kerifun. Its harbour is fit only for ſaics.

Amafia contains the whole, or at leaſt the greater part, of the antient provinces of Pontus Galaticus, Pontus Polemoniacus, and Pontus Cappadociæ.

ALADULIA.

Anadulia, or Aladulia, the third diviſion of Aſia Minor, comprehending the antient provinces of

Cappadocia, and the Lesser Armenia, is called by the Turks *Dulgadir*, or the *beglerbergate* of *Munit* or *Marasch*. It had the name of *Anadulia*, or *Anadoli*, from a prince who reigned in it when the Turks first made themselves masters of it.

The face of this country is rough and hilly, for which reason it is unfit for tillage; but abounds in fine pasture grounds, wines, and fruits, and also in cattle, especially horses and camels, besides vast herds of sheep and goats. Here is likewise plenty of venison, and other game; and the mountains contain mines of silver, copper, iron, alum, &c. The province is divided into four *sangiacships*, and these again into *ziamets* and *timariots*. There are numbers of *banditti* in this and other parts of Asia Minor, who live chiefly by plundering the caravans and other passengers. The principal places in *Aladulia* are the following, viz.

Marasch or *Mars*, antiently *Mefena* and *Metila*, a large well-built city, on a small river which falls into the *Euphrates*, in the south-east boundaries of the province, an hundred and eighty miles almost south of *Trebezonde*. It drives a good trade, and is the residence of the *basia*.

Malathiah, a considerable town, at the confluence of the *Euphrates* and *Arfu*, antiently called *Melitene*. It was formerly the seat of the Ottoman princes, and now of a Greek archbishop.

Caifar, antiently *Cæsarea* and *Mazaca*, a large town, situated on or near *Mount Argæus*, and the north banks of the *Milas*, about seventy miles west of *Sivas*. It hath strong walls, flanked with towers, handsome and well stored bazars, and a castle, situated almost in the centre of the city. The houses in the neighbourhood are built either in the form of a tower, terminating in a cupola, or like a sugar-loaf. The city is well supplied with water from

from the river, and drives a considerable trade in cotton.

There were many other cities antiently in this country, as Nyssa, Nazianzum, Tyana, &c. which are now either poor villages, or heaps of ruins. Among the eminent men who have had their birth in it are, Pausanias the Greek Historian, the two Gregories of Nazianzen, St. Basil, and St. George, the patron of England.

CARAMANIA.

Caramania, the fourth and last province of Asia Minor, extends itself, from north to south, along the Mediterranean coast; comprehending the antient countries of Lycia, Pamphylia, Pisidia, Lycæonia, and Cilicia, with part of Isauria, Phrygia Pacatiana, Galatia Salutaris, and Cappadocia; reaching from the Gulph of Macri, at the mouth of which lies the island of Rhodes, quite to the neighbourhood of Alexandretta or Cogni. The Turks call it Caraman Ili, and divide it into the Greater and Lesser; the former lying northward of Mount Taurus, and the latter along the sea-coast. The beglerbeg or governor of Caramania is said to have a revenue of six hundred and six thousand and seventy-four aspers. Subordinate to him are seven zangiacs, with a great number of zaims and timars. The principal places in the province are,

Patara, once the metropolis of the province of Lycia, but now an inconsiderable town, near the mouth of the Xanthus, between the gulphs of Satalia and Macri.

Myrra or Myra, formerly a large city in Lycia, but now a poor place, not many miles from the mouth of the Limyras, and about twenty-two north east of Patara. The Turks call it Strumita.

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Satalia, antiently Attalia, a considerable city in Pamphylia, at the bottom of the gulph of its name. It is divided into three parts, each of which has its own walls, and strong iron gates, with several handsome buildings, and some remains of antiquity. Here is a good trade, tho' the harbour is now only fit to receive small vessels. The neighbouring country is extremely delightful, being covered with citron and orange trees, very large and beautiful, and of exquisite fragrancý; but the summers are so hot, that the inhabitants are then obliged to retire towards the mountains, where they have a cooler air, and more shade. Sataliah is the Turkish name of the town.

Sagalassus, antiently a city of some note in Pisidia, but now a poor place.

Antiochia Pisidiæ, or Cæsarea, antiently the metropolis of the province, but now a very mean place, called by the Turks, according to some, Vergaselli, but according to others Antachio. It lies at the foot of Mount Taurus.

Iconium, now Kogni or Cogni, and the metropolis of the whole beglerbergate. It stands in the antient Lycaonia, in a pleasant fertile plain, near a large fresh-water lake, formerly called Palus Trogilis, about an hundred and ten miles from the Mediterranean Sea. The city, which is surrounded with strong walls, adorned with towers, and a broad ditch, is inhabited only by Turks; but there are two spacious suburbs, where the Jews, Greeks, and Armenians live. Here are some very large kaans or inns, for the caravans and travellers that pass through the town, with a small castle, an antient seraglio, and several stately mosques. The sheep which are bred in the neighbouring country are said to be of the Syrian kind, and to have an exquisite taste, with very fine wool, and tails so large, that,

that, both to ease them of their weight and to preserve the wool from being spoiled, they make the sheep draw them upon light sledges, as they do all over Syria, and some other parts.

Tarsus, antiently the capital of Cilicia, and one of the fairest, largest, and best peopled towns in all the Lesser Asia, is now a poor decayed place, situated on the river Cydnus, six miles from its mouth, and by the Turks called Tarsou, Tarissu, and Hems. By the ruins of the old walls, it appears to have been once near twelve miles in circuit. About a mile below the town is the lake Rhegma, through which the Cydnus runs. There is a good commodious harbour at the mouth of the river. The great apostle St. Paul was a native of this place.

Adana, a considerable town on a river called Choquen, thirty-five miles east of Tarsus, on the road to Aleppo, and about eighteen from the Mediterranean. Over the river is a stately bridge of fifteen arches. There are few towns in this part of the world that have a greater number of beautiful fountains, which are supplied by aqueducts. The adjacent country is pleasant, and the soil fertile in corn, wines, and fruits.

Ajazzo and Lajazzo, antiently Issus, and a very considerable place for strength and opulence, is still a neat town, and a good sea-port, on a gulph of the Mediterranean, to which it gives name. There are two other sorry towns on this coast, called Azar and Ainzurba, one of which is supposed to be the antient Cæsarea.

The cities and towns formerly called Telmessus, Xanthus, which took its name from the river Olympus, Pheselis, now called Funda or Fronda, Pinnara, &c. situate in Lycia; Olbia, Magydis or Magdus, Side or Sidra, by the Turks called Candalar and Canelohor, Perga, Situum, Aspendus, &c. situate in Pamphylia; Termessus, Olbaza,

Seleucia Pisidiæ, &c. in Pisidia ; Lystra, Derbe, Isaura or Isauropolis, Adopissus, Baratha, Canna, Corno, Paralais, Casbia, &c. in Lycaonia and Isauria ; Clystrus or Caystrus, Domitiopolis, Philadelphia, Seleucia, Diocæsarea, Jotopa, Selinus, Aphrodisia, Antioch, on the mountain Cracus ; Nephelis, Flaviopolis, Cæsarea, Mopsuestia, Castabula, Nicopolis, Epiphania, Corycus, Sebaste, Soli or Pompeiopolis, &c. in Cilicia ; and all of them in Caramania ; are now either ruined, or dwindled into poor mean villages.

There are some noted mountains in Caramania, most of which are branches of Mount Taurus ; as that antiently called Chimæra, which is a volcano ; Olympus, of which name there were many others in Asia ; Cragus, which name Bochart derives from crac, signifying, in the Arabic, a rock, whence probably our word crag ; and Antigragus, all in Lycia ; besides the mountains of Cilicia, particularly that formerly called Amanus. The great chain called Mount Taurus begins in Lycia, and runs far towards the east.

The principal rivers in Caramania are those antiently stiled Cataractus, whence probably our word cataract, Cestrus, Eurymedon, Xanthus, Lamus, Cydnus, Sarus or Smarus, Pyramus, Limyras, Latamus, &c.

Besides the towns described above, some geographers mention several others, as at present existing in Caramania ; but give no further account of them. Among these are Fournò Gotanto, a seaport ; Esca ; Lendore ; Castel-Ubald ; Antiochetta ; Palapoli ; Cureo ; Nigkole ; Jeni-Schehri, or the New City ; Kyr-Schehri, or the City of Cyrus ; and Ak-Schehri, or the White City.

S Y R I A.

Syria, the second grand division of Western Asiatic Turkey, was originally so called from its capital Tzor, or Tzur, which the Greeks, and other nations, softened into Sur and Tyre. At present, it is called by the Turks Sourie, and Souristan.

Syria, in a large sense, comprehends Syria, properly so called, Phenice or Phenicia, and Judea or Palestine; extending about four hundred miles from north to south, and two hundred from east to west. It is bounded on the south by Arabia Petrea; on the north by Mount Amanus, and a branch of that of Taurus, which parts it from Armenia Minor and Cilicia; on the east by the Euphrates, which parts it from Mesopotamia or Diarbekr; and, on the west, by Arabia the Desert.

Syria, in general, is blessed with a serene, temperate, and healthful air: being refreshed, during the hot sultry months of June, July, and August, by cool breezes from the Mediterranean. The face of the country is mostly level and delightful, and the soil naturally deep, rich, and fertile; so that it would produce in the greatest plenty, if cultivated, whatever could be wished for, either for the sustenance, pleasure, or convenience of the inhabitants; but, like all the other countries possessed by the Turks, a great part of it lies waste and uncultivated. With the little culture bestowed upon it, it produces, in many places, abundance of corn, wine, oil, figs, lemons, oranges, melons, honey, canes, dates, and cotton, with aromatic and medicinal herbs. In Syria also are bred great numbers of buffaloes and other oxen, camels, dromedaries, wild boars, deer of all sorts, hares, rabbits, and other game, with a kind of goats, whose hair is long and of a beautiful colour, and a breed of sheep, whose wool is very fine, and their tails so large,
that

that they sometimes weigh thirty pounds, and, as we observed before, to prevent their being spoiled by being trailed on the ground, are borne up by a light kind of sledge, fastened to the sheep. There is a great variety of wild-fowl in this country; such as partridges, quails, pigeons, pheasants, turtles, &c.

Many of the plains are so fat and tender, that they are turned up with wooden coulter, and ploughs drawn only by a single horse, or a couple of bullocks. In fine, Syria, though there are some barren rocky mountains in it, were it not for the tyranny of the Turkish government, the incursions of the Arabs, &c. would be one of the richest and most delightful spots in the universe.

The most remarkable mountains are Libanus, Anti-Libanus, Gilead, Tabor, Carmel, Casius, Amanus, and Alsfadamus; together with some lesser ones in Judea, as Hermon, Sion, Ebal, Gerizim, Moriah, Olivet, Calvary, &c.

Of these mountains, the Libanus and Anti-Libanus, in Cœlo-Syria, are of a prodigious height and extent, with deep vallies running through them. They were formerly famed for their lofty cedars; but these at present are reduced to a small number, which bear leaves much like our juniper, are green all the year, and have a fragrant smell. A small sort of them bear a kind of large apple, like that of the pine, only smoother, and of a browner colour, containing a kind of transparent and inspissated balm, which, at certain seasons, falls from them by drops. These apples are always found in clusters at the end of the branches. The wood of the tree is so bitter that no worm will breed or harbour in it, which is the cause of its being incorruptible.

These ridges of mountains, or at least the highest parts of them, together with those of Amanus, which

which bounds Syria on the north, are covered with snow a great part of the year, and in some of the deep hollows, whither the sun-beams hardly, if ever, penetrate, it remains undissolved the whole year. There are a great many natural reservoirs and cavities among these mountains, which abound with curious petrefactions. The most noted rivers in this country are the Euphrates, the Jordan, the Cassimeer, commonly confounded with the Eleutherus, Licomes, Chrysorrhoeas, the Orontes, Adonis, Cherseus, with others of less note, particularly that called by the Arabs Coik; but, by most of our modern geographers, Aleppo, because it runs by that city.

With respect to Jordan, the name of which some derive from the Hebrew Jor, a river, and Dan, the place where it has its source; but others with more probability, from the brooks Jor and Dan, which, by uniting their streams, form the river; tho' in scripture, and in other authors, it is said to have constantly overflowed its banks, by the melting of the snows in the neighbouring mountains; yet our modern travellers tell us, that, as far as they can observe or learn, it does not do so now.

As to the antiquities of this country we shall take notice of them when we come to speak of the places in or near which they are found.

Besides the Mohammedans and Jews, there are a great many sects of Christians in this, as in the other countries under the Turkish yoke, viz. Greeks, Latins, Armenians, Malchites, Maronites, and Jacobites. The Armenians differ but little from the Greeks, and have a patriarch of their own, who resides at Damascus. The Maronites of mount Libanus use the Syriac liturgy, give the sacrament in both kinds, holding with the Greeks in some points, and with the Eutychians in others. They have also a patriarch, who is always stiled Peter, and looked upon as the true successor

successor of that apostle. We observed already, that the Jacobites are so called from Jacobus Syrius, their founder; and that their patriarch is always named Ignatius, being esteemed the true successor of that ancient father and martyr. They allow but one nature in Christ, communicate in both kinds, and reject the doctrine of purgatory, and prayers for the dead. The Drusians are another sect here, who live among the mountains, and hardly retain any thing of Christianity but baptism, allowing of marriage with daughters, sisters, and even mothers. They much resemble the Curdes that inhabit the mountains of Armenia, and pay a greater veneration to the devil than to God, because, they say, the former is a mischievous fellow, that must be appeased with sacrifices, but the latter a good-natured man.

The Jews here, as in the rest of Turkey, both in Asia and Europe, are the chief brokers in the mercantile, as, their wives are in the intriguing way. The latter, under cloak of dealing in fine jewels, laces, &c. get admittance, not only into the houses, but even the harems of the Turks.

The language spoken by the present Syrians is a kind of corrupt Arabic or Moreisco; besides which, most of the inhabitants of the trading towns speak a kind of corrupt Italian, called *Lingua Franca*.

Each of the three grand divisions, of Syria, mentioned above, viz. Syria, properly so called, Phenicia, and Palestine, have a basha, or beglerbeg, subordinate to whom are a great many sangiaks, ziams, and timars, besides the cadies, or judges, who determine private causes between man and man, both civil and criminal. We now proceed to a more particular description of the three grand divisions.

Syria Proper is bounded on the north by the Lesser Armenia; on the south by Arabia Deserta
and

and Phenice ; on the west by the Mediterranean ; and on the east by Mesopotamia. It was antiently divided into Cœlosyria, or Syria the hollow ; Syria Antiochene, or Seleucis ; and Syria Comagene. The two last had the epithets of Antiochene and Comagene, from their capitals, or rather from the kings Antiochus and Seleucus, who founded those cities. The principal places, at present, in Comagene are,

Samosata, once the capital of it, and the birth-place of the witty satirical Lucian ; but now a poor village, surrounded with the ruins of the antient city. It stands on the river Euphrates, near the confines of the greater Armenia, and is called by the Turks Scempfal.

Dolica, antiently an episcopal see, under that of Antioch, but at present a paultry town, called Doliche, ill peopled, and worse built, and situate on the river Marsyas, which falls into the Euphrates.

Of the antient cities, Germanicia, Singa, Antiochia ad Taurum, Catamana, Deba, Chaonia, and Chelinadura, that were situate in this part of Syria ; little is now left but the names, or, perhaps, some ruins and monuments.

In that division of Syria, formerly called Antiochene or Seleucis ; and bounded on the south by Cœlo-Syria and Phenicia ; on the north by Comogene ; on the west by the Mediterranean ; and on the east by Mesopotamia, the most considerable places at present are,

Scanderoon, formerly called Alexandretta, or Little Alexandria, to distinguish it from Alexandria in Egypt, a sea-port town, situate on the gulph of Ajazzo, fifty-two miles west of Aleppo. It is so unhealthy a place, especially during the hot months, that the inhabitants, who are mostly Greeks, are then obliged to retire to a village, situate on a hill
about

about four leagues off, and it would, in all likelihood, have been long since quite abandoned, but for its being the residence of the Christian consuls and factors, and the nearest port to Aleppo. The houses in this town are very mean, and mostly of wood; but the consuls and merchants have handsome houses about a mile or two from it. It is said the correspondence between the cities of Aleppo and Scanderoon is carried on by means of pigeons, which are taught to fly with letters about their necks from the one to the other. There is an old castle, with a Turkish governor, and a few soldiers at Scanderoon.

Seleucia, surnamed Piera, from the district it stood in, to distinguish it from another of the same name on the Tigris, was formerly a considerable sea-port town, but now a poor village, situate on the Mediterranean, at the mouth of the Orontes, about sixty miles south of Scanderoon, and, by the Turks, called Seluki Jelber, but by the Franks, Port St. Simeon.

Latakia, or Ladhikiya, formerly Laodicea, ad mare, or Libera, to distinguish it from another within land, a considerable sea-port town, on a promontory of its name, twenty-eight miles south of Seleucia. It was at first founded by Seleucus Nicanor, or the Victorious, and called by his mother's name.

Tortosa, antiently Orthosia, and Antaradus, from its being situate over against the little island of Aradus, once a famed sea-port, and an episcopal see; but is at present a poor place, inhabited by fishermen. It lies about nine miles north from Tripoli.

Antioch, antiently the capital of all Syria, and one of the noblest cities in the world, but at present reduced to a poor straggling town, called, by the Turks, Antackia, and situate on the river Hasi,
antiently

antiently Orontes, about thirty miles south from Scanderoon, and fifty-four south-west of Aleppo. The town looks at a distance like a forest from the fruit trees and gardens; and the vast number of plantanes, poplars, fycamores, &c. in and about it. Here is a castle, that commands the town and the river, and some considerable remains of antient temples, walls, churches, &c. together with a spacious canal.

In COELO SYRIA, the places of most note are,

Aleppo, Alep, or Halap, supposed to be the antient Beræa, now the capital of Syria, and the most considerable town in all the Turkish dominions, next to Constantinople and Grand Cäiro. It stands on four hills, twenty-two leagues east of Scanderoon, surrounded with a spacious plain, producing plenty of corn, wine, oil, and a variety of other fruits, especially mulberries, and a fine sort of cucumbers, which they eat green and without paring. Here are also almonds, pistachios, figs, lemons, oranges, citrons, pomegranates, muskmelons, water-melons, artichokes, turnips, radish, onions, garlic, cauliflowers, kidney beans, and other pulse; but few apples, pears, cherries, gooseberries, and such like, and little grass or oats. The air here is very pure, serene, and healthy. From May to September scarce a cloud is to be seen; so that the inhabitants, during that time, lie all night on the tops of their houses, without danger. The city is about three miles in circuit, hath twelve gates, a castle on a hill in the centre, three large suburbs, pretty strong walls flanked with towers, about one hundred and twenty mosques, some of them very magnificent, several Turkish monasteries, colleges, kaans or inns, bazars, divans, and other public edifices, which in general make a better

ter figure within than without. Most of the streets are well paved, and the houses better built than they commonly are in other towns of Turkey. The town is well supplied with provisions of all sorts, and water is brought to it by aqueducts from a river near two days journey from the town. The castle is well mounted with cannon, and has a good garrison. The whole number of the inhabitants, Jews, Turks and Christians, in the city and suburbs, is about two hundred and fifty thousand. The trade of this city is very considerable; for hither are brought all the commodities of Europe on the one hand, and those of Asia on the other, and from hence again exported, the former into Asia, and the latter to Europe. There are also several manufactures here, particularly those of fine Turkey-leather, silk, camblet, and soap. The principal commodities brought from hence to Europe, are raw-silk, cotton, grogram-yarn, galls, and great variety of drugs. The English, French, Dutch, Italians, Arabians, Persians, Indians, &c. have their consuls at Aleppo; but the English trade both here, and in other towns of the Levant, is said to be much declined from what it was formerly, and that of the French much enlarged. The city is governed by a bassa, who commands the whole country from Scanderoon to the Euphrates. Under him are the agas or governors of the city and castle, together with the sub-bassa, whose office is to go the rounds every night, as captain of the watch, and to execute the bassa's sentence on criminals and delinquents. The cadì is the sole judge in all civil matters, and makes and dissolves all marriage contracts; confirms acts of sale and purchase; and creates masters of every trade to prevent frauds and abuses. On the road between this city and Scanderoon, are to be seen the ruins of many stately churches, with a great number of
stone

stone coffins lying above ground, together with several repositories of the dead, hewn out of the firm rock, but without any inscriptions.

Apamea, antiently a noble city, built by Seleucus Nicanor, and named from his mother; as Antioch was from his father, Laodicea from his sister, and Seleucia from himself. Tho' half ruined, it is still a considerable town, standing on a spot of ground almost intirely surrounded by a lake, formed by the river Orontes, about sixty miles from Aleppo towards the south. The water of the Orontes is conveyed by aqueducts and channels into every part of it. The Greeks call it Hama. It is the seat of a basha, whose government is pretty extensive.

Margat, antiently Marathos, and a considerable city, but now a poor town, near mount Lifa, between Antioch and Tortosa.

Emesa, Emisa, Emissa, Emeffa, antiently a city of great note, and very strong. It is now called Chems and Aman, or Haman, and makes still a considerable figure, standing about thirty miles south-east of Hama, in a pleasant fertile country; here is a castle, strong walls, several handsome mosques, churches, kaans, bazars, and gardens. It is governed by a deputy under the beglerbeg of Damascus, who resides with his garrison in the castle.

About sixty miles from hence, towards the east, lie the ruins of Tadmor or Palmyra, now called Fayd or Tamôs, and inhabited by some poor people, mostly Arabs. The noble, or rather stupendous ruins of castles, towers, palaces, temples, piazzas, baths, and sepulchres, with the many stately columns of marble, porphyry, &c. have been described by many travellers; but by none so accurately and minutely as by the late Mr. Dawkins and Mr. Wood, to whom we refer the curious

reader. This city was the seat and capital of the celebrated Zenobia, who, after a noble defence, was at last taken captive by the emperor Aurelian, and forced to adorn his triumph.

PHENICIA.

Phenicia, the second division of Syria, taken in its largest sense, is bounded by the Mediterranean on the west; by Cælo-Syria and Batanea on the east; by Syria Proper on the north; and Palestine on the south.

This country formerly made a great figure; especially by its skill in navigation, its manufactures, commerce, and colonies. It is but a narrow slip of land, running along the sea-coast from north to south; but there were many fine cities and ports in it in former times. It was then divided into Phenicia Maritima, and Syro-Phenicia, or Phenicia ad Libanum; but is now a part of the beglerbergate of Tripoli. The places of most note in it at present are,

Tripoli, Tarabolos, or Tripolis, with the epithet of Syria, to distinguish it from other towns of the same name in other countries, particularly that in Barbary, is a large, populous, strong city, situated about half a mile from the sea, at the foot of Mount Libanus, between Tortosa and Botrys. It had the name of Tripoli from its forming once three distinct towns, at a small distance from one another. The number of its inhabitants is computed at between fifty and sixty thousand, Turks, Jews, and Christians. The port, which is rather an open sea than an inclosed harbour, is guarded by several castles or towers, built along the shore, at proper distances, and well mounted with cannon. The city enjoys a clear healthy air, stands in a rich fruitful country, and is well supplied with water from

from a small river that runs through it. The beglerbeg resides in the castle, with a garrison of two hundred janizaries. The city is adorned with gardens and orchards, and plantations of mulberry-trees, for breeding silk worms; but the streets are narrow, and the houses low. The chief manufacture is that of silk. The Capuchins have a monastery here, and the Jesuits a college.

Botrys, Botrus, Botyrum, Botrun, Boteron, antiently a very considerable city, but now a poor village of fishermen, standing on the coast, to the south of Tripoli, and called Patrón or Elpatron.

Byblus or Byblos, antiently a city of no small extent and beauty, but now a poor mean town, called Gebail, Gibel, or Gybili, situated on the coast, about twenty miles south of Tripoli. The river Adonis, descending from Mount Libanus, runs through the town. Here is a deputy, under the beglerbeg of Syria, and a small garrison. The harbour is now almost choaked up.

Berytus, antiently a most flourishing city, but now greatly decayed, the streets being narrow, dirty, and dark, and the houses mostly mean and ill-built; but it is still a place of some trade, and a stage of the caravans, that go to and from Grand Cairo. It stands on the sea-coast, in a most delightful fertile country, forty miles south of Tripoli, and is called Baruti or Beroot, Beirut, and Beyrite. There are some stately ruins to be seen about the town; especially of the palace and gardens of Faccardine, the fourth emir or prince of the old Drusians, and of a noble amphitheatre, supposed to have been built by Agrippa.

The trade here consists in fine tapestry, silks, camblets, cinnamon, nutmegs, ginger, pepper, cassia, rhubarb, and cochineal. A sort of stones, some of which resemble olives, and others the genitals of men and women, are said to be found in the neighbourhood.

bouring hills. Prodigious quantities of colocynth, with gourds, mulberry, and other trees, grow along the sea-coast.

Sayd, antiently Sidon, a city famed both in sacred and profane history, especially for its great trade, but at present is only a small town, containing about six thousand inhabitants. Here are a great many mosques, a public bagnio, two large kaans or inns, one of which belongs to the French, and a fine square building, called the Cotton Market. The exports from hence consist of raisins, oil, ashes, Egyptian soap, rice, blue silks, cotton, corn, Turkey leather, senna, pistachios, buffaloes skins, &c. On the north side of the town are great ruins of a fine port. The government of it is vested in a bassa and aga, who have the command of about three hundred soldiers, quartered in the castle, or the town. The harbour is large, but not very safe; and ships generally ride at anchor under a small ridge of rocks, about a mile from the shore. The French have a consul in this place, which is pleasantly situated, between the sea, on the west and Libanus on the east, thirty miles south of Berytus. In the gardens in the suburbs are groves of mulberry, olive, tamarind, sycamore, and other trees. The town is said to have had the name of Sidon from the eldest son of Canaan.

Sarepta, a city, antiently celebrated, among other things, for the abode which the prophet Elijah made in it with a poor widow, but at present no more than a village, called Serphant or Serphenda, situated on a hill, about a mile from the sea, and five to the south of Sidon. The antient town stood nearer the sea, where many ruins are still to be seen.

Tyre, by the Orientals called Sur or Tzur, which tho' antiently the capital of Phenicia, celebrated for its commerce, beauty, opulence, and fine purple, mistress

treſs of the ſea, and extremely well fortified, both by nature and art, hath, for ſeveral ages, been little better than a mere deſert, in exact completion of ſome of Ezekiel's prophecies concerning it. For a full and accurate account of the ruins and remains of the antiént city, haven, and aqueducts, we muſt refer the curious reader to the deſcription given of them by the late learned Dr. Pococke, who was upon the ſpot. Theſe ruins lie on the coaſt of the Mediterranean, about thirty miles ſouth of Sidon, and ten of Sarepta.

Acca, or, as it is called by the Franks, Acre, which had antiently the name of Ace or Accho; afterwards, that of Ptolemais, from one of the Ptolemies, kings of Egypt; and, laſtly, that of St John d'Acre, while it was in poſſeſſion of the knights of St. John of Jeruſalem. Though far from being ſo conſiderable as formerly, it is ſtill about a mile in circumference, ſtanding in a very large fertile plain, bounded on the north, at about twelve miles diſtance, by the mountains, antiently called Antilibanus, or Antelebanon; and to the eaſt by the fine and fruitful hills of Galilee, at the diſtance of near ten miles. It has now no walls; but is waſhed on the ſouth and weſt ſides by the ſea. There are great remains of the old port; within which ſmall ſhips come to anchor in the ſummer, and take in their loading. The French factors reſide here, in a large kaan or inn. The town, ſuch as it is, ſtands about twenty-eight miles ſouth of Tyre, eighty-two north of Jeruſalem, and the ſame diſtance weſt of Damafcus.

Damafcus, antiently a moſt celebrated city, and long the reſidence, firſt of the Syrian kings, and afterwards of the caliphs of the Saracens, is ſtill very large, ſtanding about eighty-two miles north-eaſt of Acre, forty-five from the ſea, and ſixty-five ſouth-eaſt of Tripoli, on the river Barady, formerly called Chryſorrhoas, or the Golden River. It is

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of an oblong figure, about two miles in length; and, being thick-set with towers, domes, and minarets, and also with gardens and orchards, looks, at a distance, like a stately city in a wood. The water of the river is conveyed not only into all parts of the city, but also into all the fields and gardens of the neighbouring plain. The public buildings here, such as mosques, bagnios, bazars, and kaans, are, in general, very handsome; but most of the private houses are low, and built of no better materials than sun-burnt bricks, or mud; yet many of them have large square courts, marble fountains and portals, and stately apartments. There is a coffee-house here which will contain between four and five hundred people, and is divided into two parts; the one for the summer, and the other for the winter. On a spacious field, called the Meidan, in the neighbourhood of the city, is an hospital for pilgrims and strangers, of all religions, who are maintained at the Grand Signior's charge. The great mosque, formerly a Christian church, built by the emperor Heraclius in honour of Zachariah, the father of John the Baptist, is a very magnificent edifice, into which it is death for any one but a mussulman to enter. Almost in the heart of the city is a castle of an oval form, with walls fourteen feet thick, flanked with square towers, mounted with cannon, and well furnished with arms and water. Here is kept a constant garrison of fifteen thousand janizaries; five thousand to guard the city, five thousand to escort the caravan to Mecca, and five thousand to attend the sultan when he goes to Baghdad. There is a large house for baking biscuit for the pilgrims that travel to Mecca; the sultan allowing them two hundred camels load, and the same quantity of water. The chief manufactures of this city are scimitars, sword-blades, knives, bridle-bits, and all other iron and steel

steel wares, in which, it is said, above twenty thousand of the inhabitants are employed. The merchandizes of Turkey, Arabia, and India, are brought hither by caravans, which are continually going and coming from Egypt, Aleppo, Baghdad, Mecca, &c. The city hath eight gates, with strong walls; and most of the streets, both in the city and suburbs, are arched, to keep off the sun and rain. The neighbouring country is very pleasant and fertile, yielding in particular very fine grapes, and so large, that some of the bunches are said to weigh from thirty to forty pounds. Here is also a fine breed of sheep, whose tails are sometimes not less than sixty pounds weight. There is a kind of alabaster found near the city, and a red earth, both much valued. The latter is said to be good against the bite of venomous creatures. The people here do not thresh their corn, as in most other countries; but cut the straw off with iron pincers, fastened to wooden rollers, drawn over the corn by a horse. All sorts of Christians in this city are allowed their churches and particular worship, and the Jews have some stately synagogues. The Turks at present distinguish it by the name of Scan.

Paneas, or Cæsarea Philippi, antiently a celebrated city, but now nothing more than a poor village at the foot of Mount Panas, near the source of the Jordan.

Balbec, by the Greeks called Heliopolis, or the City of the Sun, and, as appears by the venerable ruins still to be seen, formerly one of the most magnificent cities in the world, but now not above a mile and a half in circumference, and but meanly built, and poorly inhabited. It stands in a delightful plain, at the west foot of Antilibanus, about thirty miles north of Damascus, and much about the same distance east from the sea. The inhabitants are some Jews, thirty or forty Christian families, and between seven or eight thousand

Turks. The principal remains of antiquity here are, a most magnificent heathen temple; a rotunda, or round pile of building, encircled with pillars of the Corinthian order; a palace; and some other edifices.

PALESTINE, or JUDEA.

The third grand division of Syria, taken in its largest sense, is Palestine or Judea. The first of these names it had from the Palestines or Philistines; who possessed once a great part of it, and the latter from Judah, whose tribe was the most considerable of the twelve, and possessed the finest and most fertile part of the whole land. Other names by which it hath been distinguished, are those of Canaan or Chanaan, from Noah's grandson, by whom it was peopled: the Land of Promise, the Land of God, the Land of Israel, the Holy Land, and sometimes, by way of pre-eminence, the Land. Profane authors have also called it Syria, Palestina-Syria, Cælo-Syria, Idumea, and Phenicia.

As to its situation, it extends from $31^{\circ}. 30'$. to $33^{\circ}. 20'$. north latitude, and from $34^{\circ}. 50'$. to $37^{\circ}. 15'$. east longitude. Its boundaries are the Mediterranean on the west, Syria and Phenicia on the north, Arabia Deserta on the east, and Petræa on the south. From the latest and most accurate maps, it appears to be in length near two hundred miles; and about eighty in breadth towards the middle, and ten or fifteen, more or less, where it widens or shrinks. The longest day is about fourteen hours fifteen minutes.

The air of this country is very pleasant and wholesome, being subject neither to excessive heats nor colds; and formerly, no doubt, was much more so, when the country was better cultivated,

vated. Of the fertility and richness of its soil, in former times, we have the most authentic evidence; in particular, that it yielded plenty of corn, wine, oil, honey, figs, pomegranates, dates, citrons, oranges, apples of Paradise, sugar canes, cotton, hemp, flax, cedars, cypresses, and other stately and fragrant trees, besides the balsam shrub, whose balm was esteemed so precious a drug, and still is to this day, under the name of balm of Gilead, though its virtue, reputation, and value, in consequence of the mercenary practices of the merchants in adulterating and counterfeiting it, are much sunk, in comparison with that which formerly grew in this country; that it bred vast numbers of noble cattle, great and small, and abounded in fish, fowl, and all other necessaries and delicacies of life. Of this its antient fertility we are well assured by authors, sacred and profane; and even at present, notwithstanding it is inhabited by a poor, lazy, indolent people, groaning under an intolerable servitude, and all manner of discouragements, by which their aversion to labour and agriculture, farther than what barely serves to supply their present wants, is become, in a manner, natural and invincible; yet, if we may credit those among the moderns who have visited it, were it as well peopled and cultivated as in former times, it would be still more fruitful than the very best part of the coast of Syria and Phenicia; the soil being generally much richer, and, all things considered, yielding a more plentiful crop. The ingenious Dr. Shaw says, the land is still a good land, and capable of affording its neighbours the like supplies of corn and oil which it is known to have done in the time of Solomon, were it properly cultivated.

The principal mountains are, 1. That famous chain that goes under the name of Libanus, and Antilibanus,

libanus, dividing Syria from Palestine, of which we took some notice in our general account of Syria, and shall therefore be very brief here. It is computed to be about an hundred leagues in compass, and consists of four ridges, rising above one another. The first is very fertile in grain and fruit; the second barren and rocky, producing nothing but briers and thorns; the third, tho' still higher, is said to enjoy a constant verdure and spring; the gardens and orchards producing such a variety of fruits, herbs, &c. that it hath been stiled an earthly Paradise: the last and loftiest is uninhabitable, by reason of its excessive coldness, being covered with deep snows almost all the year. It is inhabited by the Maronites in the lower, and by the wild Arabs every where else, except on the top. Several considerable rivers have their source in it, viz. the Jordan, Rocham, Nahar-Rossian, Nahar-Codicha, and Abou-ali; of which the first only runs thro' Palestine. The western part of these mountains is what is properly called Libanus, as the eastern is Anti-libanus, and the hollow between Cœle-Syria. The worst of them is, that they have generally been, and still are to this day, a place of retreat and refuge for vast numbers of robbers, and other desperate people. 2. Hermon, which is also very high, and like Lebanon, appears capped with snow. It is supposed to be the same with that now called by the Turks Jebel-Sheick, and antiently Panius. 3. Tabor, called also formerly Mons Alabyrius, and Ilabyrium, from a city of that name that stood upon it. It is much admired for its beauty, regularity, fertility and constant verdure, as well as for its situation in the midst of a large plain, and at a distance from any hill. Dr. Pococke tells us, that the winding ascent may be about two miles, and the plain on its top about half a mile long, and near a quarter of a mile in breadth.

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This mountain, on account of its being supposed to have been the scene of our Lord's transfiguration, hath been held in great veneration, and much resorted to by Christians in all ages. 4. Carmel, which stands on the skirts of the sea, and is the most remarkable head land on all that coast. What hath rendered this mountain most celebrated and revered both by Mohammedans, Jews and Christians, is, its having been the residence of Elijah, who is supposed to have lived in a cave, which is there shewn, before he was taken up into heaven; and where, by calling for a miraculous fire from heaven, which consumed the divine sacrifice, he convinced the Israelites of their folly in halting between God and Baal. 5. Mount Olivet or the Mount of Olives, which stands about a mile from Jerusalem, commanding a prospect of the whole city, from which it is parted by the brook Kidron, and the valley of Jehosaphat. It is not a single hill, but rather part of a long ridge, with three or four heads or summits, from one of which our Saviour ascended into heaven, and where the print of a foot in the hard rock, supposed to have been then made by him, is to be seen. 6. Mount Calvary, or Golgotha, held also in great veneration, on account of our Saviour's crucifixion on it. It stood antiently without the walls of the city, being the place where criminals used to be executed; but Constantine inclosed it within the new walls which he erected. 7. Mount Moriah, which is south-east of Calvary, and on which the famed temple of Solomon was built. 8. Gihon, which stood about two furlongs west of Jerusalem, and on which is still to be seen that pool, whence Hezekiah brought water by an aqueduct into the city.

The other mountains in Palestine worth mentioning, are Mount Gerizzim, and Mount Ebal, or Hebal, on which Moses ordered the blessings and

and curses to be put or pronounced; Mount Engadi, near the lake of Sodom; Mount Amaleck, and Gahash, in the tribe of Ephraim; Pisgah and Nebo, on the other side Jordan, whence Moses was allowed to view the promised land, which were only parts or summits of that famed ridge, called the mountains of Abarim, near that of Peor, or Baal-peor, over against Jericho; the mountains of Gilboa, famed for the defeat of Saul and Jonathan; and lastly the mountain of Gilead, which was rather a chain of hills, extending from north to south, beyond Jordan, and celebrated for its excellent resin or balm. There are several others of less note, which took their names formerly from the towns built upon them, as the mount of Samaria, Hebron, Nazareth, Gibeon, Zophim, Shiloh, &c.

The principal inland seas or lakes are, the Dead Sea, or Lake of Sodom; the sea of Tiberias or Galilee; the Samachonite Sea, or that antiently called the sea of Jezer; because it lay near a city of that name. The first of these is frequently called also the Asphaltite Lake, on account of the vast quantities of that bituminous drug, which are thrown up by its waves, and driven by the wind towards the shore. The name of the Dead Sea was given it, because no creature will live in it, on account of its excessive saltness, or rather bituminous quality: for the Hebrews ranked sulphur, nitre, and bitumen under the general name of salt. Many stories have been reported and believed concerning this lake, that are now found to be false, as that nothing would sink in it; that it cast such a stench and smoke, that the very birds died in attempting to fly over it; that there grew apples about it, fair without, but all ashes and bitterness within; and that the ruins of the five cities, that were destroyed by fire from heaven, were still to be seen under the water in clear weather; that

a smoke constantly ascended from it, &c. It is about twenty-four leagues in length, and six or or seven in breadth.

The sea of Tiberias, or Galilee, where St. Peter, Andrew, John and James, exercised their profession of fishermen, is much less than that of Sodom; but abounds in fish, and is highly commended for the excellency of its water: the river Jordan runs thro' it.

The lake of Samachon, or Amacon, lies an hundred furlongs north of that of Tiberias, near the spring-head of the Jordan. Its length is computed at near sixty furlongs, and its breadth at about four, where widest. There are other two lakes in this country, viz. those of Phiala and Jazar, but they are small and inconsiderable in comparison of the others.

Of the rivers, the Jordan is the most considerable, and indeed the only one that deserves that name. It hath its source at the lake of Phiala, just mentioned, about ten miles north of that of Samachon. After running for about one hundred and twenty furlongs under ground, it emerges at a place called the Paneon, or Paneas, and from thence bends its course southward, passing thro' the lakes of Samachon, and Tiberias, and at last falling into that of Sodom. Its course is rapid, tho' its bed is very deep. As to its breadth, Dr. Pococke tells us, it is about that of the Thames at Windsor.

The other rivers, or rather brooks of Judea are, that, antiently called Arnon-Jabok, and Cherith, on the other side Jordan; the Sorec, Kishon, Bosor, Belus, the brook of Jezreel, the Nahar-el-farat, and some others of less note.

The chief vallies and plains are those mentioned in scripture, or elsewhere, under the names of the valley of Blessing, or of Berakhah, on the west

side

side of the lake of Sodom; the vale of Siddim, or Haffidim, where the lake Asphaleties now lies; the valley of Shaveh, or Royal Vale and King's-dale; the valley of Sakt; the valley of Jezreel, or Esdraelon, which reaches from where Scythopolis stood to Carmel; the vale of Mamre and Mambre; the vale of Rephaim; the vale of Jehoshaphat; the valley of Hinnom, or of the children of Hinnom; the valley of Zeboim; the valley of Achor, near Jericho; the valley of Bochim; and not to mention any more, the valley of Elah, in which David killed Goliath. Among the plains are, that called the Great Plain, thro' which the Jordan runs; the Plain, or, as it was also called, the valley of Jezreel, or Edraelon: those called Sharon, Saron, or Sarona, and Sephelah; and the plain of Jericho.

The whole country is now little better than a desert; antiently, indeed, and when the country was in its most flourishing state, there were certain tracts that were called deserts or wildernesses; but no more was meant, than that such places bore neither corn, wine, nor oil, but was set aside for feeding of flocks of sheep and goats, &c. Of these the chief were those of Judah, of Arnon, Ziph, Cadesh, of Mahon or Maon, of Tekoah, Bezer, Bozor, or Bozra, Gibeon, and others of less note.

Of the natural curiosities found in this country, the principal are, the citrons, melons, olives, peaches, and other such fruit in stone, upon mount Carmel; where are also, it is said, the figures of oysters, and other fish, and even of bunches of grapes. The olives are the lapides judaici of the shops, which have always been an approved medicine against the gravel and stone. Near Bethlehem are found stones exactly resembling peas, and for that reason called the Virgin Mary's peas;
and

and also a chalky kind of stone, which is called her milk. In some places, both of this country and of Phœnicia, and Syria, is found a whitish stone of the slate kind, which in every flake, exhibits the figures of a great variety of fishes. Hot and medicinal waters may likewise be ranked under this head; and of these there were formerly, and still are, several sorts.

At the distance of some few leagues from the Dead-sea, and in some parts of Syria, as at Aleppo, Palmyra, are to be seen abundance of saline efflorescences. On a plain, near the same sea, are a great many hillocks, not unlike the places in England, where there have been lime-kilns.

In the plain of Jericho, grows a kind of thorny bush, which yields a fruit, not unlike a small unripe walnut, from which the Arabs extract an oil, highly valued by them as a sovereign remedy for bruises, when applied inwardly; and for wounds, when outwardly: they prefer it in both cases to the balm of Gilead.

On the same plain grows the famed wood-olive, the outward coat of which is green, like that of the common olive; but being taken off, discovers a nut of a woody substance, ribbed longwise, and of the thickness of an almond-shell. Another tree that seems peculiar to this country, is that called caroub, or the locust tree, which bears a fruit like a bean, but flatter, in which are some small seeds: the shell of it, when dry, is eaten, and has an agreeable taste. They grow in the desert where St. John sojourned, thence called St. John's desert; and, according to the monks, here are the locusts on which he is said to have fed.

As for the artificial rarities, or antiquities, we shall mention the principle of them, when we come

come to speak of the places where they are found.

Judea was first peopled by the sons of Hamor Cham, who, with his eleven sons, came hither after the dispersion at Babel. Five of them settled in Syria and Phenicia, viz. Heth, Jebus, Emor, Gargashi, Heve; who, together with their father Canaan, were the founders of so many nations. By these was the country inhabited, when Abraham was called out of Mesopotamia, to go and sojourn there. How most of them were afterwards extirpated or subdued by the Israelites, under Joshua and his successors, the judges and kings, together with their neighbours, the Ammonites, Moabites, Midianites, Edomites, Amalekites, and the inhabitants of Bashan, Argob, and Zobah. How the land was divided among the ten tribes, is well known to every one who is in the least acquainted with the scriptures; and also how the form of government was changed from a sort of commonwealth to a monarchy; how the kingdom was split into two under Jeroboam, the son of Solomon; and how the kingdom of Israel was first subdued, and then that of Judah, and the inhabitants carried captive to Babylon. The distinction of these two kingdoms continued a considerable time, under the second temple, or after the return from the Babylonish captivity; but one of them, viz. that of Israel had taken a new name, namely, that of Samaria, from its capital, and the inhabitants, now a mixture of the old Israelites, and of new colonies, sent thither by the kings of Assyria, after their conquest of it, still retained a violent antipathy against those of Judah, and lived in a state of constant hostility with them, till they were subdued by the Maccabees, and their metropolis destroyed. Under the Romans, the country began to be divided into tetrarchies, and toparchies, some greater than others:

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the larger were those of Judea, Samaria and Galilee, Upper and Lower; the lesser, those of Geraritica, Saron, and others of less note, all which were on this side of Jordan. The others, on the other side, were those of Gilead, Peraz, Gaulonitis, Auranitis, Batanea and Decapolis. Josephus mentions another division, made in Gabinus's time, into five districts, or as he styles them, *συνοδικα*, or councils, agreeable to the Roman manner; and these were Jerusalem, Jericho, and Sephoris, on this side Jordan, and Gadaris and Amathus on the other, which however did not last long. In process of time, in the reigns of the Christian emperors, it was divided anew into Palæstina Prima, Palæstina Secunda, and Palæstina Tertia, or Salutaris, which included the far greater part, if not the whole country. As to the divisions and changes that happened under the northern Barbarians, Saracens, &c. we shall pass them over as of little importance.

As the antient division of Turkey in Asia, in general, and particularly of this country, are better known than the modern or Turkish, we shall treat of it according to the former; and in our account of the districts allotted to the several tribes, we shall begin with those of the two tribes and a half seated beyond the Jordan, and then proceed to those of the other nine and a half, on this side of that river, taking them as they lie from north to south.

The lot of Ruben extended from the north-east coasts of the Dead Sea, along the eastern banks of the Jordan, and was bounded on the south by the river Arnon, which separated it from the country then inhabited by the Midianites; on the north by another small river, which parted it from the lot of Gad; and on the east was hemmed in by the Moabites and Ammonites. This district was then very fertile in corn, wine, and fruits, and had fine

pasture-grounds; but, tho' the soil is still good in many parts, it is now, in a manner, quite neglected. The mountains, antiently called Nebo, Pisgah, and Peor, stood in it, and its chief towns were Heshbon, the capital, Jaza, Bamoth-Baal, Bethpeor, Medaba, Mephath Abilah, Edom, or Adam, Shittim, Livias, Bethabarah, Macheron, Bezer, Bozer, or Bozrah, Lasa, or Laish, afterwards Callirhoe, Cedmoth, or Kedemoth, al Jethsan, and Bethjesimoth. Of these towns there are now no remains, the district being little else than one continued desert.

The lot of Gad had likewise the Jordan on the west; the Ammonites on the east; Ruben on the south; and the half tribe of Manasseh on the north. Tho' formerly rich and fertile, especially in pasture-grounds, it is now in much the same condition as that of Reuben. Its principal cities antiently were Mahanaim, Penuel, Succoth, Mispha, or Maspha-Rabbah, the metropolis of Bashan, since called Ribboth, and more lately Philadelphia; Ramoth-Gilead, or the high lands of Gilead; Rogelim, the native place of good old Barzillai; Thishbi, Sharon, Sopher, Armon, Magesh, Debber, or Dabir, Ashtaroth, Jazer, or Jahsor, Dibbon, Aroer, Bethharan and Enon, or Ennon, the place where John baptized, which stood on the east bank of Jordan, between that and Salim, about eight miles south of Scythopolis. In this tract there are now neither any modern built towns, nor any remains of the antient.

The district assigned to the half tribe of Manasseh lay north of Gad, and had the Jordan and Samachonite lake on the west; the hills of Bashan and Hermon on the east, and part of Lebanon on the north. It was afterwards called Upper Galilee, or Galilee of the Gentiles, and contained the territories of Gilead, Batanea, Gaulonitis, Auranitis, Machonitis, Geshur, and Argob; in which,
besides

besides the capitals from which they were denominated, were the cities of Bosra, or Bozrah, Selscha, Maachah, or Maacati, Gershon, Ashtaroth, Adrach, or Hadrach-kedar, or the tents of Kedar; which, by some, is thought to have been the name of a canton, rather than a city; Sueta, Gamala, Esdrai, Gilead, Pella, Abel, Abel Maachah, or Abel-Beth-Maachah, Jabish-Gilead, Corazin, or Corozaim, Julias, Bethsaida, near the desert of its name, Girsas, al-Girgesha, Hippos, Gadara, and Ephron, and some others of less note. This district cannot now boast of any cities, old or new.

The lot of the tribe of Asher lay on this side Jordan, in the north-west corner of the province of Lower Galilee, being bounded on the west by the Mediterranean; on the east by the tribe of Naphtali; on the south by that of Zabulon; and on the north by Phenicia. It was fruitful in corn, wine, oil, &c. and had several considerable cities, some of which stood near the sea, but no sea-port of any note. Of these cities the chief were Elkath, or Alkath, Cana the Greater, Gabala, Rahab, Aphek, Hacock, Gischala, Bethhemish, Achsaph, Beth-Dagon, Acca, Accoa, Acra, or Ptolemais, and some others less considerable. Of all these, Acra, or Ptolemais, of which we have given some account above, is the only one at present existing. Saphat, a town not far from Acra, was entirely destroyed by an earthquake, in the year 1759, which did a great deal of damage all over Syria, especially at Damascus.

The tribe of Naphtali extended along the western banks of the Jordan, from Lebanon to the sea of Tiberias, having Asher on the west. It was fertile, and contained some considerable towns, as Dan, which before it was taken by a colony of Danites, was called Laish, or Lashem, and being situated on the utmost verge of Judah, as

Beersheba was on the opposite, gave rise to the common proverb, from Dan to Beersheba; Beerim, Emath, and Arbites, each a capital of a considerable territory; Heliopolis, antiently Hir-Cherish, or the city of the sun; and since then Balbec, Allodun, Amath-Dor, or Amathar, Hir-Cajathain, Ablala, Merom, near the lake of its name; Harozeth, Arazoth, Hazor, camp or tents of Heber, where the Kenites dwelt; Maskeloth, Migdudel, Kadesh-Naphtali, Sephir, or Kirjath-Sepher, supposed to have been, from its name, an antient university, or city of books; Bathshemish, different from that in Asher; Carthan, Hamman, so called from its hot waters; Mons Christi, and Capernaum. The last of these was situate on the north-side of the sea of Tiberias, at some distance west from the mouth of the Jordan. It was the residence of our Saviour, and the scene of many signal miracles, for the space of three years. None of these cities are now in being, nor are there any others within the district at present worth mentioning. Of the ruins of Balbec we gave some account in our description of Phenicia.

The tribe of Zabulon had Naphtali and Asher on the north, being parted from the latter by the river, antiently called Jephthael; Issachar on the south, from which it was parted by the brook Kishon; the Mediterranean on the west; and the sea of Galilee on the east. The principal cities in it were Bethsaida, which stood on the Mediterranean, near the mouth of the Jephthael; Magdalon, a very strong sea-port on the Mediterranean; Jotapa, on the same coast, strongly situate on a craggy rock; Joppa, another convenient sea-port on the same coast, a few miles from the former; Cinnereth, since Tiberias, and now Saphet, but little better than a heap of ruins, on the lake of that name; Cartha, Bethulia, Rimmon, Dothaim, Damna,

Damna, Somerom, Tabor, both a city and mount; Sapha, Saffa, or Siporis; Nazareth, the place in which our Saviour was brought up, where is now a ruinous town, called Nozra; Cana the Lesser, commonly called Cana of Galilee, famed for his first miracle wrought there; Iconium, Sicaminum, al-Porphyreon, situate at the foot of mount Carmel, on the north side, on the gulph of Ptolemais, or Acra, and opposite to that city, of which it is now the real port, as we are told by Dr. Pococke, where ships lie at anchor; it being a bad shore on the other side, where they cannot ride in safety, by reason of the shallowness of the water. The only other town, situate formerly in this tribe worth mentioning, was Heiphah al Ceipha.

The lot of the tribe of Issachar was bounded on the west by the Mediterranean; on the east by Jordan, which parted it from that of Gad; on the north by Zabulon; and on the south by the other half of Manasseh. It was fertile in corn, wine, and oil, and contained the mounts Carmel and Gilboah, the valley of Jezreel, and the great plain of Meggido, called also the plain of Galilee, and now Saba. Its chief cities were Tarichea, Cesion, Issachar, Camoth, Enghannim, Rabboth, Cadesh, Aphek, Enhadda, Shunim, or Suna, where the hospitable Shunnamite lodged the prophet Elijah; Endor, noted for the witch or sorceress, that entertained king Saul; Naim, where Christ raised the poor widow's son; Bethshemesh, Jezreel, or Efdraelon, and Castrum Perigrinorum. Of these nothing now remains unless perhaps some ruins, and miserable villages only are to be found in the district.

The other half tribe of Manasseh had Issachar on the north; Ephraim on the south; the Mediterranean on the west; and the Jordan on the east. It was beautifully diversified with mountains, val-

lies and springs; and its principal cities were Bethshean al-Scythopolis, now only a castle, with great ruins about it, seated on the west banks of the river Jordan, a little below the sea of Galilee; Salem, Aner, Bezech, Abel-Meholah, Castrum Alexandrinum, Tirthah, or Tersa, Acrabata, Thebez, Thanac, or Tanac, Gath-Rimmon, Maccoth, Ennon, Megiddo, Gilgal, Dor, or Dora, Cæsarea Palestina, and Antipatris.

The tribe of Ephraim, afterwards known by the name of Samaria, in which the rupture between the kingdoms of Judah and Israel began, had the Mediterranean on the west, with the Jordan on the east; the tribe of Benjamin on the south; and the half tribe of Manasseh on the north. Some part of this canton was rocky and mountainous, and the rest level and fruitful. Its principal cities were Saron or Sarona, Lydda or Diospolis, Elon, Ramathaim or Arimathea, Bethhoron, Gazer or Gæsa, Timnath Serah, Pharaton or Pirathon, Castrum Hyrcaneum, Sichem or Sechem, since Neapolis, and once considerable, being a city of refuge, and after the destruction of Samaria, the capital of the revolted kingdom. On the ground where it stood, between the famed hills of Gerizzim and Ebal, there is at present a town, called Naplosa, or Naplouse, the seat of a basha, and the capital of a territory, consisting of a hundred villages. Mr. Maundrell tells us, it forms two streets, lying parallel under mount Gerizzim, well built, and full of people. According to the authors of the Universal History, it is to this day the Samaritans place of worship; they having formerly built a schismatic temple, which is still standing, and repaired to by them on all their religious festivals. The other towns in this tribe were called,

1. Samaria, afterwards Sabaste, and at first Someron, from the mountains on which it was built,
the

the capital of the revolted kingdom, and raised by its monarchs to a great height of splendor. After it had been destroyed by the Assyrians, it was rebuilt by Herod, and adorned with many stately edifices, of which there are still some remains; particularly, towards the north side of it, is seen a large square piazza, encompassed with marble pillars, some standing, some lying; together with the fragments of stout walls, at some distance from it; but the piece of antiquity most worth notice is the church, said to have been built by the empress Helena, over the place where John the Baptist was beheaded, or as others will have it, buried; the dome of which, together with some other parts, adorned with fine marble columns, capitals, and curious Mosaic work, shew it to have been a most noble fabric. The church, or rather the remains of it, are now divided into two parts, one of which belongs to the Christians, and the other to the Turks: which last is paved with marble, and hath a chapel under ground, into which one descends by a staircase of twenty-three steps: and in it are seen three tombs, surrounded with low walls, in which, it is pretended, the baptist lies buried, between the prophets Elisha and Obadiah. They likewise say, that it was in that chapel that he was imprisoned and beheaded. The Turks will, for a little money, let Christians go down into the chapel, and view the tombs, thro' several holes of the wall, that surrounds them. Not far from these ruins Jacob's well is still shewed, and much revered, particularly by Christians, on account of its antiquity, and of the patriarch, whose name it bears; but much more on account of Christ's condescending to hold a conference there with the Samaritan woman. This well at present is covered with an old stone vault, into which one being let down thro' a very streight hole, the mouth of it is discovered. It is

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all hewn out of the solid rock, and about three yards in diameter, and thirty-five in depth, five of which are full of water. 2. Jechman; 3. Taphnah; 4. Dog, Doch, or Dagon; 5. Najoth; 6. Gath-Rimmon; 7. Michmash, since Byra; and lastly Shiloh, or Sio, which was a famed city while the ark continued in it.

Judea, properly so called, contained the tribes of Benjamin, Judah, Dan, and Simeon, and lay on the most southern side of the whole country.

The tribe of Benjamin had Samaria on the north, Judah on the south, Dan on the west, and the Jordan on the east. In this tribe stood the justly celebrated city of Jerusalem, the capital of the whole, the centre of the Jewish worship and religion, the seat of all the Jewish monarchs and pontiffs, and of the famed sanhedrim, or grand court and council of the nation. This city, in its most flourishing state, in the reign of Solomon, was divided into four parts, each inclosed with its own walls, viz. 1. The old city of Jebus, which stood on Mount Zion, where the prophets dwelt, and where David built a magnificent castle and palace, which became the residence both of himself and his successors; on which account it was emphatically called the City of David. 2. The Lower City, called also the Daughter of Zion, being built after the other, in which stood the two magnificent palaces which Solomon built for himself and his queen, that of the Maccabean princes, and the stately amphitheatre, built by Herod, capable of containing eighty thousand spectators; the strong citadel, built by Antiochus, to command and overtop the temple, which was razed by Simon the Maccabee, who recovered the city from the Syrians; and, lastly, a second citadel, built by Herod, upon a high and craggy rock, and called by him Autonia. 3. The New City, mostly inhabited by tradesmen, artificers, and merchants: and, 4. Mount Moriah,
on

on which was built the famous temple described in the sixth and seventh chapters of the second book of Kings, afterwards rebuilt by the Jews, on their return from Babylon, and again by Herod, who greatly adorned and enriched it.

As to its present state, it is called by the Turks Cudsembaric, and Coudsheriff, and is reduced to a poor thinly-inhabited town, about three miles in circumference, situated on a rocky mountain, surrounded on all sides, except on the north, with steep ascents and deep valleys; and these again environed with other hills, at some distance from them. In the neighbourhood of the city there grows some corn, wine, oil, &c. The stately church erected by the empress Helena, on Mount Calvary, is still standing. It is called the church of the Sepulchre, and is kept in good repair by the generous offerings of a constant concourse of pilgrims, who annually resort to it, as well as by the contributions of several Christian princes. The walls of this church are of stone, and the roof of cedar; the east end incloses Mount Calvary, and the west the Holy Sepulchre: the former is covered with a noble cupola, open at top, and supported by sixteen massive columns. Over the high altar, at the east end, is another stately dome. The nave of the church constitutes the choir, and in the inside isles are shewn the places where the most remarkable circumstances of our Saviour's passion was transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the chapel of the Crucifixion, is shewn the very hole in the rock in which the cross is said to have been fixed. The altar in this chapel hath three crosses on it, and is richly adorned, particularly with four lamps of immense value that hang before it, and are kept constantly burning. At the west end is that of the sepulchre, which is hewn in that form
out

out of the solid rock, and hath a small dome, supported by pillars of porphyry. The cloister round the sepulchre is divided into sundry chapels, appropriated to the several sorts of Christians who reside there; as Greeks, Armenians, Maronites, Jacobites, Copts, Abyssines, Georgians, &c. and on the north-west side of it are the apartments of the Latins, who have the care of the church, and are forced to reside constantly in it; the Turks keeping the keys of it, and not suffering any of them to go out, but obliging them to receive their provisions in at a wicket. At Easter there are some grand ceremonies performed in the church, representing our Lord's passion, crucifixion, death, and resurrection, at which a vast concourse of pilgrims commonly assist. For a particular account of them, we refer the reader to doctors Shaw and Pococke.

On Mount Moriah, on the south-east part of the city, is an edifice called Solomon's Temple, standing on or near the same spot as the antient; but when or by whom erected is uncertain. In the midst of it is a Turkish mosque, where the Jewish Sanctum Sanctorum is supposed to have stood. The building, which Dr. Pococke thinks must have been formerly a Christian church, is held in the utmost veneration by the Turks.

The city is now under the government of a sangiac, who resides in a house said to have been that of Pontius Pilate, over-against the castle of Antonia, built by Herod the Great. Many of the churches erected in memory of some remarkable gospel-transaction, have been since converted into mosques; into some of which money will procure admittance, but not into others. Both the friars and other Christians are kept so poor by the tyranny of the government, that the chief support and trade of the place consists in providing strangers with food and other accom-

commodations, and selling them beads, relics, and other trinkets, for which they are obliged to pay considerable sums to the sangiac, as well as to his officers; and those are seldom so well contented with their usual duties, but they frequently extort some fresh ones, especially from the Franciscans, whose convent is the common receptacle of all pilgrims, and for which they have considerable allowances from the pope, and other crowned heads, besides the presents which strangers generally make them at their departure. The most remarkable antiquities in the neighbourhood of Jerusalem are, 1. The pools of Bethesda and Gihon, the former an hundred and twenty paces long, forty broad, and at least eight deep, but now without water, and the old arches, which it still discovers at the west end, are quite dammed up; the other, which is about a quarter of a mile without Bethlehem-gate, is a very stately relick, an hundred and six paces long, and sixty broad, lined with a wall and plaister, and still well stored with water. 2. The tomb of the virgin Mary, in the Valley or Jehosophat, into which one descends by a magnificent flight of forty-seven steps. On the right hand as one goes down, is also the sepulchre of St. Ann, the mother, and, on the left, that of Joseph, the husband of that virgin-mother: some add, likewise, that of Jehoiakim, her father. In all these are erected altars for priests of all sorts to say mass, and the whole is cut into the solid rock. 3. The tomb of king Jehosophat, cut likewise into the rock, and divided into several apartments; in one of which is his tomb, which is adorned with a stately portico and entablature over it. 4. That commonly called Absalom's Pillar or Place, as being generally supposed to be that which he is said to have erected in his life-time to perpetuate his memory, as he had no male-issue. The place, however, both within and without, hath more the resemblance

blance of a sepulchre than any thing else ; though we do not read that he was buried there, neither do the people here affirm that he was. There is a great heap of stones about it, which is continually increasing ; the superstitious Jews and Turks always throwing some as they pass, in token of their abhorrence of Absalom's unnatural rebellion against so good and holy a parent. The structure itself is about twenty cubits square, and sixty high, rising in a lofty square, adorned below with four columns of the Ionic order, with their capitals, entablatures, &c. to each front. From the height of twenty to forty cubits, it is somewhat less, and quite plain, excepting a small fillet at the upper end ; and from forty to the top it changes into a round, which grows gradually into a point, the whole cut out of the solid rock. There is a room within, considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins. 5. A little eastward of this is that called the tomb of Zechariah, the son of Barachiah, whom the Jews slew between the temple and the altar, as is commonly supposed. This fabric is all cut out of the natural rock, eighteen feet high, and as many square, and adorned with Ionic columns on each front, cut out likewise of the same rock, and supporting a cornice. The whole ends in a pointed top, like a diamond. But the most curious, grand, and elaborate pieces, in this kind, are the grotts without the walls of Jerusalem, stiled the Royal Sepulchres ; but of what kings is not agreed on. They consist of a great number of apartments, some of them spacious, all cut out of the solid marble rock ; and may justly be pronounced a royal work, and one of the most noble, surprising, and magnificent. For a particular account of them we must refer the reader, for want of room, to Pococke's Travels. In the neighbourhood of Jerusalem

Jerusalem is a spot of ground, about thirty yards long and fifteen broad, now the burying-place of the Armenians, which is shewn as the Aceldama, or Field of Blood, formerly the Potter's field, and since stiled Compo Santo, or the Holy Field, purchased with the price of Judas's treason, for the burial of strangers. It is walled round, to prevent the Turks abusing the bones of Christians; and one half of it is taken up by a building in the nature of a charnel-house. Besides the above, a great many other antiquities in the city, and its environs, are shewn to strangers; there being scarce any place or transaction, mentioned either in the Old or New Testament, but they shew the very spot of ground where the one stood, and the other was done; not only here, but all over Judea.

The other cities antiently situated in this tribe, but of which there are now hardly any remains, were Jericho, Gibeon, Bethel, Gibeah, Hai, Gilgal, Anathoth, Neb, or Nebo; to which we may add the two noted villages of Bethany and Gethsemane.

At Bethany, which stood on the road between Jerusalem and Jericho, are still shewn some remains of an old castle, said to have belonged to Lazarus; and the tomb out of which he was raised, and which hath a descent of twenty five steps, and at the bottom, the small room where he was laid.

Jericho, antiently the most considerable city in this tribe, next to Jerusalem, is now dwindled into a poor village, without any remains of its former splendor, except some arched parts of an old conduit.

The lot of the tribe of Judah was bounded on the north by Benjamin; on the south by the mountains of Seir, or Edom, which divided it from Idumea; on the east by the Dead Sea; and on the west by the Mediterranean. It was fertile in corn,
wine,

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wine, oil, fruits, pasture, &c. except where it lay contiguous to Idumea; and was the largest and most populous of all the twelve. The places of most note in it were, Libna, Makkedah, Azecha, Beth-zor or Bethsora, Emmaus, Nicopolis, Bezech, Bethlehem, Tekoah, Engaddi, Odalla, Keylah, Hebron, Jether, Jeremoth, Taphnah, Kirjath-Jearim, Maon, Holon, Gozen, Gelo, Cabzael, Hazor or Chadzor and Massada. Of most of these nothing remains at this day.

Bethlehem, the birth place of the Saviour of the world, and of David, from whom it was emphatically stiled the City of David, is at present reduced to a poor village, situated on a hill, in a fertile and delightful plain, seven or eight miles south of Jerusalem. There is a magnificent church here, built over the grot, where the Divine Infant was born, to which a great concourse of pilgrims yearly resort. It is roofed with cedar, and supported by four rows of stately pillars of white marble, ten in a row, and the walls are faced with the same stone. Besides a great many other holy places in and about this village, as the stable, and the very spot and manger where Christ was born and laid, they shew also a grotto and a chalky rock, in which, they tell you, the Blessed Virgin concealed herself and child from the fury of Herod. Great quantities of the chalk of this rock are broken off, and carried to Jerusalem, where, being stamped with the seal of the city, they are conveyed thence into Europe and other parts, from a superstitious notion that it acquired its whiteness from some of the Virgin's milk falling on the ground, and that it has a miraculous virtue to increase the milk of suckling women. In the neighbourhood of this village are three pools in a row, called the Sealed Fountains, one over another; and so disposed, that the water of the uppermost may descend into the second, and from the second

second into the third. They are all three quadrangular, and all of an equal breadth, viz. about ninety paces; but in length they differ, the first of them being an hundred and sixty paces, the second two hundred, and the third two hundred and twenty; and all three are of a considerable depth, well walled and plaistered, and contain a large quantity of water. About an hundred and twenty paces distant from them is the spring which supplies them, and which the friars will have to be the Sealed Fountains mentioned in the Canticles. The aqueduct is built on a foundation of stones, and the water runs in earthen pipes, about ten inches in diameter, which are cased with two stones, hewn so as to fit them, which are likewise covered with others, but rough stones, well cemented together; and the whole is so sunk into the ground on the side of a hill, that in many places nothing is to be seen of it. The work did formerly extend the length of five or six leagues; but there are now only some fragments of it here and there to be found, the rest having been destroyed by the violent hands of the Arabs, who make no scruple to break all before them, whenever they are in want of water. From these fragments, it plainly appears to have been at first a very expensive and stupendous work. Opposite the Sealed Fountains, on the other side of the hill, towards Jerusalem, lie the Pools of Solomon, of which we took notice in our description of Jerusalem. All these reservoirs and aqueducts are supposed to have been executed by order of Solomon, to supply not only his palaces and gardens, but also, as some think, the city of Jerusalem, with water.

Hebron, the antient seat of David, before he had taken Jerusalem, hath long since been ruined; but near its ruins stands a village called Elkahil, twenty miles south of Jerusalem, on a hill that overlooks a most delicious valley. Ruinated as it is, there

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is still a handsome church in it, built by the empress Helena, over the cave where Abraham and Sarah, Isaac, Jacob, and Leah lie buried; which the Turks have since turned into a mosque, and regard with the utmost veneration, as well as the Jews. This place is the capital of a district, stiled by the Turks, the territory of the friends of God, and consisting of about twenty-five villages more.

Bethzor, or Bethsora, formerly a very strong fortress, is supposed to have stood on a craggy hill, about twenty miles from Jerusalem towards the south, where is now a village called St. Philip, from a tradition that Philip baptised the eunuch of queen Candace in a fountain near it.

Tekoah, formerly a considerable city, stood on the side of a hill about nine miles from Bethlehem, and commanded a noble prospect. It now lies in confused ruinous heaps.

Engaddi, now a village, stands on the top of a high steep rock near the Dead Sea, four miles east of Tekoah. The mountains above it are famed for the great quantities of palms, and other odoriferous trees that grow on them, and are full of large caverns, of which one is said to be that to which Lot and his incestuous daughters retired after the conflagration of Sodom, and another, that in which David so generously spared the life of Saul, and only cut off the skirt of his garment.

The lot of Dan was bounded on the north by Ephraim; on the south by Simeon; on the east by Judah and Benjamin; and on the west by the Philistines and the Mediterranean. It was in length from north to south only about forty miles, and its greatest breadth was not above twenty-five; but it abounded with corn, wine, oils, fruits, and all other necessaries. Here was the famed valley of Escol, or the Grapes, whence the spies brought such noble specimens of its fertility to the Israelitish

fish camp. Its principal cities were Joppa, Jamnia, Calphin, Thimnah, Bethshemish, Ajalon, Lachish, Modin, Eltek, Lehi, Gibbethon, and Zora or Sora.

Joppa or Japha, now Jaffa, once a considerable city, and a sea-port on the Mediterranean, was seated on a high spacious hill, which commanded a full prospect of the sea on one side, and of a delightful fertile country on the other. The present town stands on the declivity towards the sea, is pretty well built, and drives a considerable trade in Rama and Jerusalem soap, and in corn, rice, and other commodities brought hither from Egypt. Ships cannot now come into the port, but are obliged to ride in the road before it, which, however, is safe and convenient enough. On the west side of the haven is a charming spring, which supplies the town with water. There are two old castles here, and the Christians have handsome houses, to entertain all the pilgrims and strangers of their own nation. The town is the seat of a fangiac, under the beglerbeg of Damascus. Lazarus and his two sisters, Mary Magdalen and Martha, are said to have embarked in this port in an open boat without oars, and to have landed at Marseilles. It was here also the prophet Jonas embarked, when he fled from the presence of the Lord, and was swallowed up by a whale, or, as the Hebrew imports, by a sea-monster, or monstrous large fish.

Jamnia, antiently a considerable town, has nothing now worth notice, being a poor place, situate on the same coast, between Joppa and the antient Azorus, or Ashdod. Of the other towns there are hardly now any vestiges.

The tribe of Simeon lay in the most southern corner of Judea; and was bounded by Dan on the north; the little river Sichor on the south, which parted

It from Idumea; by Judah on the east; and by a small neck of land towards the Mediterranean on the west. The greater part of the district was mountainous and barren, and the towns neither many nor considerable. The chief of them was Ziklag or Siceleg, Hain or Aen, Hormah, Debir, antiently Kirjath-Sepher, Gerar, alias, Gezarah, Beersheba, Anthedon, and Rhinocolura. Of these Beersheba, at present a poor village, being situated on the southernmost verge of all Judea, as Dan was on the most northern, gave occasion to the proverb from Dan to Beersheba.

Anthedon and Rhinocolura, formerly famed cities, but now sadly decayed, stand on the sea-coast.

A small part of the present Palestine, situate along the coast of the Mediterranean, and extending from the sea-port of Jamnia, to the mouth of the river Bezor, was long subject to the five lords of the Philistines. The capitals of these satrapies were, Gath; Accaron or Ecron; Ashdod or Azotus; Ascalon; and Gaza, with its sea-port, called Portus Gazæ, and Majuma. They appear to have been strong, rich, and populous towns. Ascalon is still in being, tho' dwindled into a village. It stands on the sea-coast, was the native place of Herod the Great, thence surnamed Ascalonites, and an episcopal see from the earliest ages of Christianity. During the holy war it was adorned with many stately edifices, which have been all ruined since by the Saracens and Turks.

The town, now called Gaza, stands on the same spot as the old, between two and three miles from the sea, but in a much smaller compass. It retains many monuments of its former grandeur, and on all sides are some of the noblest remains of antiquity; such as several rows of the most stately marble

marble columns, with all their ornaments; and some magnificent burying-places, with tombs, all of the same stone, finely wrought. Among these is one in particular, surrounded with an high wall, and now belonging to a Turkish family, besides many others of large marble stones, taken probably from the ruins of other antient edifices, which are here in great number. Near the city stands a round castle, flanked with four square towers, and in good repair: it takes in only a small circuit, but is fenced with two stout iron gates, and other works. Over against it is the seraglio, where the basha's wives and their attendants are kept; and, a little above it, are the remains of an old Roman castle, the materials of which are still so firm that the hammer can make no impression on them. Both the Greeks and Armenians have handsome churches here. Near that of the latter they shew the spot where stood the antient temple, which Sampson pulled down over his head. The castle is the residence of the sangiac or governor, who hath about three hundred towns or villages under him. The country, at a little distance from the town, quite to Egypt, is inhabited by a race of wild Arabs, who are under no regular government, and always roving about.

Majuma, or new Gaza, was the antient sea-port to the former, and, on that account, a place of some note. It stood near the mouth of the river Bezor, about ten miles south of Ascalon. There are still some curious antiquities remaining about it; but whether they belonged to new or old Gaza, is not easy to say.

About two miles from the sea, and three south from Gaza, near the frontiers of Judea, is Laris, Larissa, or, as some call it, Arissæ, a poor town, defended by an old castle, and a garrison of about an hundred men. It gives name to a gulph that

lies near it. Pompey the Great was killed not far from this place, and buried in it.

Raphia, now inconsiderable, but, in the time of the Maccabees, a celebrated place, stands at a small distance from the former.

Judea having been the scene of the greatest transactions, transactions highly interesting to mankind, we flatter ourselves it will not be unacceptable to our readers, that we have been so minute and particular in our description, especially of its antient state.

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A R A B I A.

SITUATION, EXTENT, and BOUNDARIES.

ARABIA, taken in its largest extent, lies between the 12th and 35th degrees of north latitude, and between the 53d and the 78th of east longitude. The greatest length, namely, from the northern extremity of the Deserts of Al-Jazira, to the Straights of Bab-al-Mandab, or Babelmandel, as they are commonly called, is between thirteen and fourteen hundred miles; and the greatest breadth, or a line drawn from a point on the coast of the Red Sea, about 1°. 25'. south of the tropic of Cancer, to the extremity of Cape Ras-al-Ghat, is about one thousand miles.

It is bounded on the west by Palestine, the isthmus of Suez, and the Red Sea, called by the Arabs the Sea-Al-Kolzom; on the east by the

Euphrates, the Persian Gulph, and Bay of Ormus ; on the north by part of Syria-Diarbekr, properly so called, Irâk-Arabi, and Khuzestân ; and on the south by the Straights of Bab-al-Mandab, and the Indian Ocean. But the limits of the Proper Arabia are much narrower, reaching no farther northward than the isthmus, which runs from Ailah to the head of the Persian Gulph, and the borders of the territory of Cûfa ; which tract of land the Greeks nearly comprehended under the name of Arabia the Happy. Here the Arabs have been settled almost ever since the flood. The Eastern geographers make Arabia-Petræa to belong partly to Egypt, and partly to Shâm or Syria ; and Arabia-Deserta they call the Deserts of Syria : but as the Arabs have for many ages reduced these two provinces, either by settlements or continual incursions, the Turks and Persians, at this day, include them in Arabistân, which is the name they give to Arabia. It may justly be deemed a peninsula, as comprehending all that large tract almost entirely bounded by the Euphrates, the Persian Gulph, the Sindjan, Indian, and Red Seas, and part of the Mediterranean.

Ptolemy seems to have been the first who divided the peninsula into three parts, which he termed Arabia-Petræa, Arabia-Deserta, and Arabia-Felix ; and since his time, this division has been generally followed.

AIR, SOIL, and PRODUCE.

As a considerable part of this country lies under the torrid zone, and the tropic of Cancer passes over Arabia-Felix, the air is excessive dry and hot, and in many places very unhealthful, particularly in that part which lies upon the coast. The heavens are seldom or never overcast with clouds. The air is
said

said to be more sultry in the northern than the southern parts; being more qualified in the latter with refreshing dews, which fall almost every night in great abundance. This country is subject to hot poisonous winds, like those on the opposite shores of Persia, which often prove fatal, especially to strangers. The heat of the climate is much increased by the nature of the soil, which consists, in a great measure, of barren rocky mountains, or sandy deserts, as appears from the very names of two divisions of it. Dr. Shaw, speaking of that part of Arabia Petræa formerly called the Land of Edom, or Idumea, says: "Here are no pastures clothed with flocks, nor vallies standing thick with corn; here are no vineyards or oliveyards; but the whole is a lonesome desolate wilderness, no otherwise diversified than by plains covered with sand, and mountains that are made up of naked rocks and precipices. Neither is this country ever, unless sometimes at the equinoxes, refreshed with rain; and the intenseness of the cold in the night, is almost equal to that of the heat in the day-time." These remarks are no less applicable to many other parts of Arabia than this: the southern, indeed, deservedly stiled the Happy, is blessed with an excellent soil, and, in general, is very fertile. The cultivated lands, which are chiefly about the towns near the coast, produce coffee, manna, myrrh, cassia, aloes, frankincense, spikenard, and other valuable gums; cinnamon, pepper, cardamum, dates, oranges, lemons, pomegranates, figs, and other fruits; with a small quantity of corn and wine. In their seas they have pearls in abundance, and a great deal of the best coral. Their most useful animals are camels, dromedaries, and horses. The camel is admirably fitted for travelling in this dry, sultry, country; for it can subsist a whole fortnight without water. The camels usually carry six hun-

dred weight upon their backs, which need never be taken off during the whole journey; for they naturally kneel down to rest, and in due time rise with their load. The dromedary is a small camel, that will travel two hundred miles a day. The Arabian horses are very fleet, but small and ill-shaped.

There are very few fountains, springs, or rivers, in this country; so that it is no wonder that they should have antiently occasioned so much strife and contention. However, in the sandy plains of Arabia, there are some fruitful spots interspersed, which appear like so many little islands, surrounded by an immense ocean. These being rendered extremely delightful by fountains, rivulets, palm-trees, a variety of vegetables, and excellent fruits, the Bedoweens, or Wandering Arabs, encamp upon them with their flocks, and, after having consumed every thing, retire to others. These fruitful spots, which are likewise frequent in the deserts of Africa, were antiently called Auases, or Abases, by the Egyptians.

As to mountains, the most noted are those of Sinai and Horeb, in Arabia Petræa; and those called Gabel-el-Ared, in Arabia-Felix.

The sands in Arabia-Petræa and Deserta are very troublesome and dangerous, being driven, like clouds, by the wind; insomuch that whole caravans, it is said, have been buried and lost in the deserts, by storms of wind and sand.

PERSONS, HABITS, MANNERS, CUSTOMS, CHARACTER, and COMPLEXION of the ARABS.

The Arabians are of a middle stature, thin, and of a swarthy complexion, with black hair and black eyes, which however are common to them, with other people in the same climate. Their voices are
rather

rather effeminate than strong. They are very swift of foot, and excellent horsemen; and are said to be a brave people, expert at the bow and lance, and, since they became acquainted with fire-arms, good marksmen.

The habit of the roving Arabs is a kind of blue shirt, tied about them with a white sash or girdle; and some of them have a vest of furs, or sheep-skins, over it. They wear also drawers, and sometimes slippers, but no stockings, and have a cap or turban on their heads. Many of them go almost naked; but the women are so wrapped up, that nothing can be discerned but their eyes.

Except those that live in the cities and towns on the sea-coasts, they have no settled habitation, but rove from place to place, with their flocks and herds, for the conveniency of water and pasture. While they continue in any particular spot, they live and sleep in tents. They frequently rob, or impose a tribute upon the caravans between Turkey and Persia; and the king of Muscat is little better than a pirate, having generally a squadron of cruizers, with which he takes all the defenceless ships he can meet with, in the Persian and Arabian seas. They pretend, that God gave permission to Ishmael and his posterity to take whatever they could, especially from the Jews.

The food of the Arabs is chiefly rice, fish, herbs, venison, fowl, and most other sorts of flesh; but camels flesh is most admired, and they take care to drain the blood from the flesh, as the Jews do, and, like them, abstain from such fish as have no scales. Their drink is chiefly water or sherbet; they have no strong liquors.

The word Arab is by some derived from the Hebrew Harabi, which signifies a robber or free-booter. The word Saracen also is said to signify both a thief and an inhabitant of the desert: and, indeed,

indeed, these names justly belong to them; for they seldom let any merchandize pass through the country without extorting something from the owners, if they do not rob them; but, it must be observed, that one of the antient tribes of Arabia was called Saraceni. They are said to be the descendants of Ishmael, of whom it was foretold, "that his hand should be against every man, and every man's hand against him;" yet they are very honest among themselves, and, towards those whom they receive as friends, they are not only honest, but civil and humane.

Dr. Shaw says, the wild Arabs (by which we suppose he means the wandering Arabs) are a very fierce, rapacious, unpolished race, without the least literature among them; that Europeans have little or no converse with them, and if they had, could learn but little of them.

Though the far greater part of the nation deserves the character given of them above, yet there are many of them, especially such as live in towns, that apply themselves to trades and commerce, arts and sciences, in which they often make a great progress; being naturally ingenious, subtile, and witty, and great admirers of poetry, music, and rhetoric. Many of the Arabian performances in physic, astronomy, and mathematics, shew the authors to have been men of great genius and application. Figures, and the curious disposition of them so as to express any number whatsoever, with ease and expedition, is allowed to be an invention of the Arabians. To conclude their character, both sexes are said to be very vindictive, and excessively given to lust, as the natives of hot climates generally are. How strong the Arab genius is tinctured with enthusiasm and superstition, and consequently inclined to fable and romance, appears eminently in most of their compositions.

There

There are few or no roads in this country ; the caravans that travel over the sandy deserts, where there is no tract, guiding themselves by the compass, as they do at sea ; and, as they have no wheel-carriages, their merchandize is loaden upon camels and dromedaries ; and they carry their provisions with them, there being no inns or caravanferas. If the weather be bad, they pitch their tents ; otherwise, lie all night in the open air, upon carpets.

LANGUAGE and RELIGION.

The vulgar language used in the three Arabias is the Arabesk, or corrupt Arabic ; which is not only spoken here, but, with some variation of dialect, over a great part of the East. The true Arabic, which is said to be a dialect of the Hebrew, and by the people of the East accounted the richest and most copious language in the world, is taught in their schools, as Greek and Latin is among us, and used both by them and other Mohammedans in their worship : for as the Koran was written in it, they will not suffer it to be read in any other. They look upon it to have been the language of Paradise, and think no man can be master of it without a miracle, as consisting of several millions of words ; so that it is said there are no fewer than a thousand to express the word camel, and five hundred for that of a lion.

Christianity was first planted here by St. Paul, and some of his disciples ; but in many parts of it it was much clouded and corrupted, and in others almost totally lost, before the grand impostor Mohammed, their countryman, appeared, who here composed and published his Koran, which, by degrees, was embraced by all the Arab tribes, and afterwards by many other nations. At present, how-

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however, those called Wild Arabs are rather Pagans than Moslem, or true believers and observers of Islam, or the religion of Mohammed.

GOVERNMENT.

Some parts of Arabia, especially towards the north, are possessed by the Turks, and some of the princes on the sea-coasts acknowledge a dependence on them; but many of them reckon themselves independent, particularly the xeriff of Mecca, whose dominions are of a very large extent. The Turks, indeed, have the sole navigation of the Red Sea, and thereby keep many of these princes pretty much in awe.

The wandering tribes so little regard the Turkish government, that the pilgrims from Egypt, and other parts of the Turkish dominions, could never visit Mecca, if an army was not sent with them for their protection.

The Wandering Arabs, called antiently Arabes Scenitæ, and now Bedoui Arabs, Bedouins, or Bedowens, are governed by shekhs, sheikhs, or chiekhs, and emirs. The shekhs superintend only particular dow-wars, that is, collections of tents, answering to villages or towns. Every one of these dow-wars, therefore, may be looked upon as a little principality, governed by the chief of that particular family which is of the greatest name, substance, and reputation, among the Arabs that compose it. The emirs or emeers, the phylarchs of the Greeks, rule over a whole tribe, and consequently their authority extends to many of these dow-wars. Some of the emirs have also sometimes the title of shekh-al-kiber, or the chief shekh. Among the emirs, there is one distinguished by the title of the grand emir, who is in some respect superior to the rest. The word shekh signifies

signifies an elder, and is equally applied to governors and men of learning. Emîr signifies a ruler, prince, or person invested with authority.

HISTORY AND REVOLUTIONS.

Arabia was antiently inhabited by several different nations, as the Midianites, Ishmaelites, Edomites, Amalekites, whose posterity, especially that of the Ishmaelites, remained in possession of it, unconquered by any of the neighbouring states, even by Alexander the Great, and the Romans, till Mohammed appeared, when they extended their conquests far and wide. This their independence was in a great measure owing to the excessive heat and sultriness of the climate, and the dryness and barrenness of the soil.

Mohammed, the founder of the Mohammedan religion, and the empire of the Saraccens, was born at Mecca, anno 578, in the reign of Justinian, emperor of Constantinople. He was descended of the eldest branch of the honourable tribe of Kereysh. His father Abd'allah dying young, left his widow and infant son in very mean circumstances; their whole substance consisting but of five camels, and one Ethiopian female slave: but his grandfather Abd'al Motaleb, took not only care of Mohammed during his own life, but at his death enjoined his eldest son Abu-Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future. Accordingly Abu-Taleb was extremely kind to Mohammed, instructing him in the business of a merchant, which he followed. To this end he took him with him into Syria, when he was but thirteen, and afterwards recommended to Kha-dîjah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that, by making him her husband, she soon raised him to an equality with the richest in Mecca.

By

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By the trade he carried on in Egypt, Palestine, and Syria, having got acquainted with the tenets of the Jews, as well as those of the different sects, into which the Christians of the East were then unhappily divided; and having observed with what implacable fury the Jews, and all these several sects of Christians persecuted one another, he from thence concluded, that the most effectual way for him to aggrandize himself, would be to introduce a new religion, formed upon such a plan, that the most abandoned part of the Jews, as well as Christians of all denominations, and even Pagans themselves, might be tempted to become proselytes to it.

In order to this, his first step was to gain the admiration of the people, by his devotion and abstemious life; he retired therefore frequently, especially in the month Ramadan, to a cave in Mount Hara near Mecca; where at last, when he was about forty years of age, he opened the secret of his mission to his wife Khadijah, and acquainted her, that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God. From this time he used his utmost efforts to gain proselytes, in which he had great success, tho' not without opposition, especially from some of the chief of the Koreysh. Tho' the Korân is said to have descended entire from heaven, in the night between the twenty-third and twenty-fourth of the month Ramadan, called on that account, in the Korân, the night of Al-Kadr, or the divine decree; yet was it communicated by the angel Gabriel to Mohammed, and by him to the Moslems, only by portions or chapters, for the space of twenty-three years. Agreeably to the author's plan and views, it is entirely adapted to the taste of the sensualist; to soothe and indulge men's vicious appetites in general, and those of the Pagan Arabs

Arabs in particular. Besides the belief of the unity of God, and the apostleship of Mohammed, it inculcates some heterodox notions, borrowed from various heretical sects, together with the observance of some particular moral duties therein specified, and certain Jewish and heathenish rites. It was first written on the plate bones of camels, being dictated by Mohammed to his amanuensis, for he could neither write nor read himself; tho' he is allowed to have been possessed of considerable talents, and of a quick wit, and insinuating address. He could bear affronts without any seeming resentment; flattered the rich, and relieved the poor. In fine, he managed with such cunning and dexterity, that he soon gained a great number of proselytes and adherents. This alarming the chief of the citizens, who plainly perceived that he had a design upon the government, they had determined to surprize him and cut him off; but he receiving timely notice of it, fled to Yathrib, which was afterwards called Medina Talmahi, or the city of the prophet. From this flight, which happened in the year of Christ 622, the forty-fourth of Mohammed's age, and the fourth of his ministry, the Mahometans compute their time, and the æra is called in the Arabic Hejira, i. e. the flight.

Mohammed was received at Medina with great joy by the citizens, who readily submitted to him as their prince; and being joined by great numbers of other Arabians, his first enterprizes were the intercepting the caravans, which traded between Mecca and Syria, by which he greatly enriched his disciples.

Mohammed afterwards made war on several of the Arab tribes, and compelled them to embrace his religion, or become tributaries to him, declaring his cause to be the cause of God, and that whoever died in defence of it went immediately to Paradise:

radise: that the term of every man's life was fixed by God; and that none could preserve it beyond the appointed time, or shorten it by any hazards he might seem to be exposed to in battle or otherwise.

His men being heated with wine, and deeply engaged in play, he was once in great danger of being surprized; whereupon he prohibited wine and gaming.

In the year 627 he caused himself to be proclaimed king at Medina, having before assumed only the title and office of high priest of his religion; and now finding himself sufficiently reinforced, he laid siege to his native city Mecca, and took it; and having cut off all that opposed him, he broke down all the images he found in the Kaaba or temple, among which were those of Abraham and Ishmael, and many more, which the Arabians worshipped as mediators for them to the supreme God. This, which happened in the eighth year of the Hejira, A. D. 629, provoking the rest of the Arab tribes, they assembled their forces, and gave him battle, but were defeated; whereupon he reduced great part of Arabia under his power, and some towns of Syria, then subject to the Grecian emperor, and died in the year 631, and sixty-third year of his age. His successors spread their religion and conquests over the greatest part of Asia and Africa; and even over some considerable provinces of Europe, reducing most of France, Spain, Italy, and the islands in the Mediterranean, under the name of Saracens. It was his disciples that founded the four great monarchies or empires of Turkey, Persia, Fez or Morocco, and the Great Mogul; to say nothing of several other countries they hold in India, in all which Mohammedism is chiefly professed: though there are several sects, which differ

differ widely from, and bear an inveterate hatred to one another.

C O I N S.

The coins, which are current at Mocho, the principal port of the Red Sea, are dollars of all kinds; but they abate five per cent, on the pillar dollars, because they are reckoned not to be the purest silver, and the dollar weight with them is seventeen drachms, fourteen grains. All their coins are taken by weight, and valued according to their pureness: the gold coins current here are ducats of Venice, Germany, Turkey, Egypt, &c. The comasses are a small coin, which are taken at such a price as the government sets on them; and they keep their accounts in an imaginary coin, called cabeers, of which eighty go to a dollar.

Having thus premised all that we thought necessary concerning Arabia in general, we shall now give some account of each of the three grand divisions of it, viz. the Desert, Stony, and Happy.

A R A B I A - D E S E R T A,

Is bounded on the north by the river Frat, or Euphrates, which bending its course easterly, separates it from Mesopotamia, or Diarbekr; on the south by Arabia Felix, from which it is disjoined by several ranges of hills; on the west by Syria, Judea, and Arabia Petræa; and on the east by the Persian territory of Idrâk, and a part of Diarbekr, or the antient countries of Babylonia and Chaldæa, or more precisely by a range of mountains dividing it from those countries.

This country, as its name imports, is, for the greater part, a lonesome, desolate wilderness, no

otherwise diversified than by plains covered with sand, or mountains consisting of naked rocks and precipices. The few vegetables therefore, which it produces, are stunted by a perpetual drought, and the nourishment afforded them by the natural dews rendered almost entirely useless by the intense heat of the sun in the day-time. All over these deserts are found huge mountains of sand, formed by the violence of the winds, that continually blow over them in the day-time, tho' they cease at night. However, there are some fruitful spots, watered with fountains and rivulets, and abounding with palm trees, and a variety of vegetables and excellent fruits.

Those that travel over this country, must not only carry provisions, but steer by the stars and mariner's compass. There are great numbers of camels, sheep and goats all over it; but few or no horses, cows, hogs or oxen, unless towards the Euphrates, where the soil is most fertile.

The inhabitants, who call themselves Bedoui, from the Arabic Bedoat, signifying a desert or champaign country, are continually moving from one part of the country to another, pitching their tents by lakes, rivers, or wherever they can find water and pasture. Some of the hords rob and plunder, wherever they have an opportunity; but others are more civilized, and value themselves upon their fidelity and hospitality to strangers, and especially to those who put themselves under their protection. The women wear only a blue kind of long smock, and the men a coarse linen jacket, but the children go quite naked. Most of them acknowledge no other government than that of their own emirs or princes, who have each of them a certain number of cheikhs under them, more or less. The word cheikh, as we observed already, signifies an elder, and is used to express, not only these subor-

dinate chieftains, but also a scribe or man of learning. Some of the tribes towards the north pay a small acknowledgment to the Porte, consisting generally of some of their best horses, for its protection; but most of them disclaim all subjection. The Turks even pay a tribute to some of them, to prevent their plundering the caravans and pilgrims. Their cheikhs determine all differences that arise among them; but an appeal lies from their sentences to the emir. They affect an extraordinary gravity in their discourse and behaviour, and look upon the beard as so honourable and venerable a distinction, that no greater punishment or disgrace can be inflicted on them than cutting it off. They circumcise their children at a certain age, and their religion is that of Mohammed. The Arabs, in general, are but little acquainted with fire arms; and their ordinary weapons are swords, spears, darts, iron clubs, and sometimes hatchets. They are good marksmen, and the horses on which they are mounted in their excursions are exceeding swift.

A great many cities and towns are mentioned by antient geographers, as situate in Arabia Deserta, as Themma, Thema, or Tema, which was so called from Tema the son of Ishmael, and stood near the mountains separating Arabia from Chaldaea; Seba upon the borders of Arabia Felix, founded probably by Seba, Abraham's grandson; Gadirtha, Auzara, Pharga, Belgnea, Audattha, or Adittha, and Balataea, along the banks of the Euphrates; Salma, Calathusa, Arrade, Tedium, Odagena, Luma, Dumætha, in the inland parts; Artemita and Abera, on the skirts of Arabia Felix; Thauba, Erupa, Alata, Aurana, Choce, Barathena, &c. to the northward.

Of these at present only Tema, Audattha, now Hadditha, Balataea, Balladoc, Dumætha, Dawmat-

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al-Jaudal, Aurana, Auran, and Alata, Aladi, have any existence. The other towns here at present are Auna on the Euphrates, Mesehied-Urfin, Sumiscabac, Anna on the Aftan, Balsora, Tangias, Argia, Taraa, Maaden, Thaalabah, Chavabeda, Merah, Megiarah. Of these Anna, Argia, and Chavabeda, are the capitals of the three principalities into which Arabia Deserta is divided, and to which they give name; but as the two last of these principalities, with their towns, are almost unknown to us, we shall only give a short description of Anna, on the Euphrates, and Balsora, the most considerable towns of the first.

Anna is situate in a pleasant spot on the banks of the Euphrates, and is about three quarters of a league in length, and about eight hundred paces in breadth. It is inhabited chiefly by Arabs, of whom the greatest part consists of the freebooters, who make excursions from it into all parts of the Desert. Here the banditti, that infest the country, and make it dangerous to travel thro' it, meet to consult and deliberate where they shall go a-robbing and plundering next. The city is tributary to the Grand Seignor; but the Turkish aga, and his janizaries find great difficulty in levying the tribute imposed by the Turks. The gardens in the city, and the neighbouring country, are planted with lemon, orange, citron, quince, fig, date, pomegranate, olive, and other fruit-trees. There are also some fields of corn. The houses in the city are square, flat, and one, or, at most, two stories high. It is situated between Damascus on the west, and Baghdad, about two hundred and twenty-five miles from the former, and one hundred and eighty-two from the latter, and is a great thorough-fare for the caravans to and from Aleppo, Tripoli, Damascus, Baghdad, &c. All the commo-

commodities that pass thro' it pay custom to the chief emir of the Arabs.

Bassora, Balzara, Balzera, Bassora, or Basrah, a city situate between Persia and Arabia, in the extremity of the Deserts of Irâk, a little to the west of one of the mouths of the Tigris, with which it has a communication by a canal, and about forty-five miles from the Persian Gulph, denominated likewise from this town, the Bay of Basrah. It was built by Athâ Ebn Arâr, at the command of the khalif of Omar, in the 15th year of the Hejra, for the sake of carrying on more commodiously an extensive commerce between the Syrians, Arabians, Persians, and Indians. The circumjacent tract is looked upon by the Arabs as one of the most delightful spots of Asia. However, the hot burning winds, that frequently blow there, are very troublesome to travellers, and sometimes overwhelm them with mountains of sand, driven by the force of these winds out of the neighbouring deserts. The city carries on a great trade, and is inhabited by Jacobites, Nestorians, Catholics, Jews, Mohammedans, and Chaldæan Christians, commonly called Christians of St. John, who are pretty numerous here. There is a famous college or academy here, founded by Nezam Al Molk, the visir, or wazir of Mœzaddîn Abu'lfelah Mâlec Shah, the third sultan of the Seljuks of Irân, called the college, or academy of Nezam. This city is said to be at present a flourishing seat of literature, tho' inferior in number of academies to Damashk, or Damascus and Kairo, or Al-Kahirah. The English and Dutch have their factories here, which are very considerable, and maintained by their East-India companies to carry on their commerce with China, Japan, and other parts of India, and for the dispatch of their letters from all parts, into England and Holland, by the way of Damascus and Aleppo;

and these are carried by Arabs, hired for the purpose, who are very swift of foot. Most of the commerce is carried on by the Armenians, Indians and Persians, who bring the richest merchandizes both of India and Europe hither by caravans. What still increases its trade and opulence is, that the Persian caravans of pilgrims pass thro' it, both in going to and returning from Mecca; and not only pay considerable duties to the government, but exchange many rich commodities which they bring with them, for others which they carry off, when they depart homewards. One may meet here with merchants from all parts of Turkey and Egypt, &c. to buy the Indian commodities that are brought hither, and conveyed from hence on the backs of camels, which are always to be bought in this city. The horses which are bred here, are in great request, and many of them are sold from a thousand to two thousand crowns. They are said to bear fatigue in an extraordinary manner, especially the mares, running sometimes thirty hours without meat or drink.

Balsora is subject to an Arab prince, who is tributary to the Turk, and whose revenue arises chiefly from the exchange of money, horses, camels, and dates. His income is so great that he is able to lay up three millions of livres every year, after all the charges of his tribute and government are defrayed. This prince gives full liberty to all nations to come and trade to his capital, where so good order is kept, that one may go safely thro' the streets all hours of the night. The city, tho' large and opulent, hath nothing extraordinary either in its public or private buildings. It stands about two hundred and fifty miles south-east of Baghdad, and about two hundred and forty south-west of Isfahan, in latitude $30^{\circ}.17''$. north, and east longitude $49^{\circ}.10''$.

A R A-

ARABIA-PETRŒA,

Is bounded on the east by Syria and Arabia-Deserta; on the west by Egypt, or rather that neck of land separating Africa from Asia, called, at this day, the Isthmus of Suez, and the Heroopolitan Gulph, or the western arm of the Sea Al-Kolzom; on the north by Palestine, the Lake Asphaltites, and Cœlo-Syria; and on the south by Arabia-Felix. It is now called Dâf-lik Arabistan by the Turks, and Barraab Arabistan by the natives, and by others Bathalabeh; but, most commonly, the Beglerbergate of Bosrah, from its capital. It was called Petrœa, or Stony, from its rocks; though some rather derive the name from Petra, its antient capital. Its extent from north to south is computed at an hundred and eighty miles; and from east to west an hundred and fifty.

The northern part, which includes the ancient Idumea, and is subject to the Turks, is barren and mountainous, and therefore but thinly inhabited; but the southern is fertile and well peopled, and governed by its own princes, excepting some places along the coast. There are some of the interior parts that are quite uninhabited and impassable.

The wandering tribes in this country, as in that of Arabia-Deserta, live chiefly on milk, and the flesh of camels. Antiently it was denominated Syria, Sobal, Zobal, Nabathea, and Nabathene, of which, the two last were probably derived from Nebajoth, the first-born of Ishmael, and contained the cities of Petra, which is thought to be the same as Sela, Rekem, and Jokthiel, and derived its name from its rocky situation; of Paran, the Phara of Ptolemy, which gave name to a famous desert; Duma, situated on Mount Seir; Heroopolis, on the western extremity of the Arabian Gulph, sup-

posed to be the Pithom, built by the Israelites for Pharaoh, during their servitude in Egypt, and the Patumos, or Palumon, of Herodotus ; Auara, Zanaatha, and Ziza, supposed to be the same with the modern Haura, Zathag or Zatha, and Zize ; Lyfa, Gypsaria, and Gerasa, of which, and several others mentioned by antient geographers, there are scarce any traces now to be seen.

The most noted towns at present in Arabia-Petrea, besides those already mentioned, are Bosra, Al-Buffereth, Tabac, Adra, Karak or Krak, Colzom, Errakim or Arakeh, Meenah-el-Dfahab, Salha, Tina, Catio, and Tor.

Bosrah, or Bosra, is said to be situate on the confines of Arabia-Deserta, an hundred and fifty miles from the Lake or Sea of Galilee, and surrounded on all sides with wild deserts. It hath neither buildings nor any thing else worth mentioning, except that it is the seat of the basha of a district, and of a Greek archbishop ; but it is very antient, having been given to the tribe of Reuben before they crossed the Jordan, and afterwards made a sacerdotal city, and given to the family of Gertham. De Herbelot says, it stands four days journey from Damascus, and had, in his time, a very strong castle, with one of the largest basons or reservoirs in all the Levant.

Tabac is said to be situated about half-way between Medina and Damascus, and about four days journey from the borders of Syria ; having a fountain, and a considerable number of palm-trees, in its neighbourhood. Shoaib, or Jethro, the father-in-law of Moses, according to the Arabian historian Abulfeda, lived some time here ; though he allows him to have been a native of Midian or Madian, a city of Hejaz, the habitation of a tribe of the same name, at a considerable distance from Tabac.

Adra

Adra stands about an hundred miles to the west of Tabac, twenty-five from Bosra, and about fifty from the shore of the Dead Sea, in the northern part of Arabia-Petræa. It is an episcopal see, over which Proclus presided at the council of Chalcedon.

Karack, Krak, or Caracha, lies on the isthmus, near the frontiers of Egypt, in lat. $30^{\circ} 48'$ north, long. 35° east, an hundred and five miles north-east from Cairo in Egypt, and an hundred and ten south-west from Jerusalem. Though a small place, it is an archiepiscopal see, suffragan to the patriarch of Jerusalem. Here the city formerly known by the several names of Jockthiel, Selah, and Petra, is supposed to have stood.

Shur, Sor, or Tor, an open town, with a castle, and a good harbour on the Red Sea, an hundred and fifty miles south of Karak. It gives name to a wilderness, which extends from the extremity of the Heroopolitan Gulph, now called by the Arabs the Western Arm of the Sea-Al-Kolzom, to the Desert of Paran. The town is inhabited by Christian merchants, Jews, and Moors. The Turks keep a garrison here, under an aga, who resides in the castle. The passengers that go from hence to visit Mount Sinai, are obliged to pay a caphar, or tribute of twenty-eight moidins. Here is a monastery of about thirty monks, who get a living chiefly by gathering and selling to travellers, stones resembling mushrooms, shrubs, and branches of white coral. The Israelites are generally supposed to have crossed the sea at a little distance from Tor, and to have first encamped where the town stands. The garden belonging to the monastery, about half a league from the town, is thought to be the very spot which Moses calls Elim, whither the Israelites removed from Tor or Shur, and where they found seventy palm-trees, and some springs of water of a brackish bitter taste, which Moses sweetened. The garden

garden is at this day full of palm-trees, and there are several springs of hot water, and of a brackish taste, in and about it, which the Arabs call Hummam Moufa, or the Baths of Moses, particularly one in a little dark cave.

Meenah-el-Dahab, or the Port of Gold, stands on the Elanitic Gulph of the Red Sea, where antiently Eziongaber, a celebrated port in the reigns of Solomon and Jehosophat, is thought to have stood.

Errakim, or Arrakeh, lies near Krak.

Salha stands near the frontiers of Egypt, and is the residence of a basha.

Tina is a town on the sea-shore, between Egypt and Palestine, where the Turks keep a small garrison.

Catio is a castle, with a garrison, situated in a desert towards Palestine, where a caphar or toll is exacted from all merchants and passengers.

Kolzum or Kolzom, supposed to be the Clysmas of Ptolemy, stands at the entrance of the western branch or arm of the Red Sea, called from thence by the Arabs the Sea Al-Kolzom, where the city of Heroopolis formerly, and that of Suez, and the castle of Adjerroute, now stand.

The western branch of the Sea Al-Kolzom, or the Heroopolitan Gulph, is called in Scripture Yam-Suph or Yam-Souph, i. e. the Weedy-Sea. The ingenious Dr. Shaw supposes it to have been so called from the variety of madrepores, fuci, and other marine vegetables, that grow within its channel, and, when the sea is calm, look like a forest under water. The same gulph was also called the Sea of Edom, by the antient inhabitants of the neighbouring country, who were descended from Edom or Esau, the brother of Jacob.

Other remarkable places in Arabia-Petræa are,
1. The Wilderness of Paran, extending from that
of

of Shur to Mount Sinai. 2. The wilderness of Sin or Zin, contiguous to the former, and lying between Mount Sinai and the western arm of the Sea Al-Kolzom. In it are many acacia trees, whence comes the gum called by the Arabs acacia. 3. The Desert of Sinai, which is a beautiful plain, more than a league in breadth, and near three in length, lying open towards the north-east, where passengers enter it, but closed up to the southward by some of the lower eminencies of Mount Sinai. 4. Mounts Casius, Sinai, and Horeb. Mount Sinai, where Moses received the two tables of the law, is called by the Arabs Gibel Moufa, or Moses's Mountain. All over it are to be seen little chapels, with cells, in which, it is said, no less than fourteen thousand hermits formerly lived. At the foot of the ascent to it is a fair well-built Greek convent, (some say two) surrounded with strong walls. From Mount Sinai we easily see Mount Horeb, where Moses kept the flocks of Jethro, his father-in-law, when he saw the burning bush. At the foot of this mountain also is a Greek monastery, called St. Saviour's, where pilgrims lodge. The church is a very noble edifice, very rich in plate, and finely adorned with sculpture, marble, &c. An archbishop resides here, whose vestments much resemble those of the old Jewish high-priests. The monks are kept under a very strict discipline, and obliged to work, except when at prayers. The garden of the convent produces all the fruits proper to the climate, as grapes, figs, olives, peaches, almonds, dates, &c. With regard to the last of these trees, it is said, that if the male and female are not planted close together they will not bear fruit; but others assure us, that the female may be made to bear, by taking the blossoms of the male and putting them into the heart of it, at the top of the stem, without which the fruit will drop before it is half

ripe. The convent is well supplied with water from a spring on the mount. The monks here and on Mount Sinai pretend to shew you the places where Moses fasted forty days, and received the two tables of stone; where the Israelites worshipped the golden calf; the rock out of which Moses brought water, by striking it with his rod; a grotto, where they pretend Moses was hid when he desired to see the face of God, and saw but his back parts; and, to name no more, a stone where, they say, the prophet Elijah sat himself down, when he fled from Jezebel. The vallies about Mounts Sinai and Horeb abound with cassia trees, which yield the frankincense; others, which bear a kind of wool like cotton, but neither so fine nor so white; and others, whose flowers and leaves have a fine fragrant smell. Some very large serpents are bred in these parts, and great numbers of ostriches, which, tho' they cannot fly, yet, with the help of their wings, run so fast that a horse cannot overtake them; however, they are soon tired: in their flight, they throw stones backwards upon those who pursue them.

The several tribes of Arabs here have each an emir, under whom are seven shieks, who preside over a certain number of captains or heads of families, and administer justice. When any of the captains die, the family chuses another from among themselves, and present him to the shiek for his approbation; and, if the shiek dies without sons, the families over which he presided chuse a new one to succeed him; and, when an emir dies without sons, the whole tribe chuses a new one. Their weapons are lances, scimitars, long daggers, and bucklers, made of the skins of fish. No army can pursue them without danger of perishing, either by hunger, thirst, or tempests of sand; or of being continually galled by them from the rocky mountains and narrow passes. Not only the caravans, but the
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the Turkish bassas, are obliged to purchase their forbearance of hostilities and depredations. The women are clad only in a light loose gown, like our women's shifts. The men wear drawers, with vests of sheep skins, and turn the wool outward in hot weather. Their tents are made of goats skins, and very slovenly. They live chiefly upon the milk of their camels and small cattle; and their greatest dainty is a kind of cake, baked on the coals; and mixed with butter and honey. Their horses are very swift, and their camels much more so.

ARABIA-FELIX,

Which is by far the largest and most considerable of the three, was antiently called Saba, Sabæa, and Seba, from Seba the son of Cush, and grandson of Ham; and afterwards got the epithet of Felix, from its extraordinary fertility, compared to the other Arabias.

It is bounded on the north by *Petræa* and *Deserta*; on the south by the Indian Ocean, or Arabian Sea; on the east by the gulphs of Persia and *Ormus*; and on the west by the Red Sea. Some of the Eastern writers divide it into five provinces, viz. *Asaman*, *Hejaz*, *Tehama*, *Najd*, and *Yainama*; which others reduce to two, *Yainau* and *Hejaz*, the last including the three provinces of *Tehama*, *Najd*, and *Yamama*.

This country is wonderfully extolled by the antients for its fertility and produce. According to them, it yielded frankincense, myrrh, aloes, spike-nard, cinnamon, cassia, cedar, and other odoriferous woods; medicinal shrubs, herbs, gums, and drugs; corn, wine, oil, and the most exquisite fruits and spices of all sorts; gold and silver, besides,

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sides baser metals, and minerals; diamonds, rubies, sardonixes, and other precious stones; and the neighbouring seas abounded with pearls, and a great variety of shells. If this account was really true, and not taken upon trust, the country must have undergone a great alteration since they wrote; for, at present, no such fecundity appears, except in a few spots here and there, which bear but a small proportion to the rest. The inland parts are mostly sandy, mountainous, and barren; and the only places that can be called fertile, at present, are the sea-coasts, and the lands on the banks of the rivers. Frankincense is now found only in the province of Shihr, in the kingdom of Yaman, in which kingdom also the coffee-trees only grow at present.

The chief of the antient nations, or tribes, which inhabited this country were the Sabæi, Gerræi, Minæi, Adramitæ, Maranitæ, Catabani, Afatæ, Sapphoritæ, Omanitæ, Nabathæans or Saracens, Thamydeni, and Bnezomen.

At present, as we observed above, the best Eastern writers divide this peninsula into five provinces or kingdoms, viz. Yaman, Hejaz, Tehama, Najd, and Yamama.

The province of Yaman, so called either from its situation to the right hand or south of the temple of Mecca, or else from the happiness and verdure of its soil, extends itself along the Indian Ocean, from the Straights of Bab-al-Mandab to Cape Ras-al-Ghat. Part of the Red Sea bounds it on the west; as the towns of Najran, the Negara, of Ptolemy, Haly or Haljo, on the Sea Al-Kolzom, and Oman or Sohar, do on the north. It is subdivided into several lesser provinces, as Hadramaut, Shihr, Oman, Mahra, &c. of which Shihr alone produces the frankincense.

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This country hath been famous from all antiquity for its fertility, riches and the happiness of its climate. The principal towns are the following,

Mokha or Mocho, by some supposed to be the Musa or Muza of Ptolomy. It is a port and town on the Red Sea, of considerable trade; contains about ten thousand inhabitants, Jews, Armenians, and Mohammedans, is surrounded with walls after the antient manner, and has four gates, and four towers, the last mounted with cannon, but no ditch. It gives name to a kingdom extending along the most southern coast of Arabia; of which that part which lies next the sea is a dry barren desert, in some places ten or twelve leagues over; but bounded by mountains, which being well watered, enjoy an almost perpetual spring; and besides coffee, the peculiar produce of this country, yields corn, grapes, myrrh, frankincense, cassia, balm, gums of several sorts, mangos, dates, pomegranates, &c. The weather here is so hot and sultry in summer, especially when the south wind blows, that it would be insupportable, if it was not mitigated by the cool breezes that generally blow from the mountains on the north, or the Red and Arabic Seas on the west and east. The heat in winter is equal to that of our warmest summers, and it is very seldom that either clouds or rain are seen. The city of Mocha is now the emporium for the trade of all India to the Red Sea. The trade was removed hither from Aden, in consequence of the prophecy of a sheik, much revered by the people, who foretold, that it would soon become a place of extensive commerce, notwithstanding its disadvantageous situation. It stands close to the sea, in a large, dry, and sandy plain, that affords no good water within twenty miles of the

the city ; what they drink comes from Mofa, and costs as dear as small beer in England. The water near the town, as it is thought, produces a worm, which the naturalists call the *dracunculus*, which is about two feet and a half long, very slender, and breeds in the fleshy parts of the body : in extracting it great care must be used, the consequence being dangerous if any part of it remains in the body. The buildings here are lofty, and tolerably regular, having a pleasant aspect from Mecca. The steeples of several mosques are very high, presenting themselves to view at a great distance. Their markets are well stored with beef, mutton, lamb, kid, camels, and antelopes flesh, common fowls, Guinea hens, partridges, and pigeons. The sea affords plenty of fish, but not savoury ; which some think proceeds from the extreme saltness of the water, and the nature of their aliment. The markets are also stocked with fruit, such as grapes, peaches, apricots, quinces, and nectarines ; although neither shrub nor tree is to be seen near the town, except a few date trees. Frequently no rain falls here in two or three years, and seldom more than a shower or two in a year ; but in the mountains, at the distance of about twenty miles from Mokha, the earth is watered with a gentle shower every morning, which makes the vallies fertile in corn, and the fruits natural to the climate. The Arab inhabitants, though remarkably grave and superstitious, are said to be extremely covetous and hypocritical ; robbing, thieving, and committing piracy, without the least scruple or remorse. The English and Dutch companies have handsome houses here, and carry on a great trade in coffee, olibanum, myrrh, aloes, liquid storax, white and yellow arsenic, gum Arabic, mummy, balm of Gilead, and other drugs. One inconvenience,

venience, however, they sustain from the violence and exactions of the Arabian princes; but the king's customs are easy, being fixed at three per cent. to Europeans. Of the coins at Mocha, the most current is the camassie, which rises and falls in value at the banker's discretion: they are from fifty to eighty for a current dollar, which is but an imaginary species, being always reckoned one and a half per cent. lower than Spanish dollars. As to their weights, they are almost infinite, according to the nature of the thing to be weighed: they have the banian weight; the magiet; the ambergrise; the agalz; the gold and silver weights; &c. &c.

Aden, a celebrated mart on the Indian Ocean, in the kingdom of Mocha, not far from the Straits of Bab al Mandab, so called, according to the Arabs, from its founder Aden, the son of Saba, and grandson of Abraham. Some believe the name to be the same with Eden, the Hebrew word denoting paradise; and that it was given the town from the delightful country in which it is situated. It stands at the foot of several high mountains, which surround it almost on all sides. The Arabs have erected five or six forts on the summits of these mountains, with curtains, and many other fortifications, to guard the passes from the inland. A fair aqueduct extends from thence to a great canal or reservoir, built about three quarters of a mile from the city, which supplies the inhabitants with very good water. It is thought to be the Arabi Emporium of Ptolemy, contains about six thousand inhabitants, is well fortified, and stands about an hundred and twenty miles south-east of Mocha, to whose king it is subject; though we are told by some, that both belong to the king of Yaman.

Sanaa, the capital of Yaman, a very antient city, greatly resembling Damascus. It is situated in a mountainous territory, about fifty leagues from Mocha, on the borders of Hadramaut, and blessed with a most delightful air, enjoying a sort of perpetual spring. According to the Arabs, its present name was derived from Sanaa, the son of Ozâl, the son of Joktan; but it formerly bore the name of Ozâl, and is thought to be the Saphar of Ptolemy. Towards the beginning of the last century, it consisted of good houses, built of lime and stone, and was about the bigness of Bristol. It stands in a barren stony valley, surrounded, at a small distance, with high hills, one of which overlooks the town to the northward. On this hill, the Arabs have built a small castle to keep off the mountaineers, who often annoy the city. The inhabitants have no water but what they receive from wells, which are very deep. Wood is brought from far, and is consequently very dear. On the east side stands the castle, environed with mud walls, flanked with towers and redoubts, in which every night are placed proper guards. The king of Yaman does not reside here now, but at Muab, not a mile from Dbamar, a little to the south-east of Sanaa.

Mareb, in the province of Hadramaut, near the coast of the Indian Ocean, about three days journey from Sanaa, towards the east. It is supposed by some to be the antient Saba, or Sabæ, the capital of the country of the Sabæi, and the residence of the queen of Sheba. At present it is little better than a village.

Xiban or Shibam, one of the principal towns of Hadramaut, which goes likewise under the name of Hadramaut among the Arabs, and consequently gives name to the province. It stands about a day's journey, or twenty-four miles, from the In-

dian Ocean, and seventy from Aden, in lat. $13^{\circ} 30'$ north, upon a rough stony mountain of the same denomination, is fortified with a citadel of great strength, and rendered almost impregnable by its situation.

Tezim, another of the principal towns of Hadramaut, about the same distance from the Indian Ocean as Shebam. Both these towns took their names from the tribes who founded and settled in them.

Dhafar, a considerable town in Shirhr, the only province of Arabia bearing frankincense, on the coast of the Indian Ocean, about fifteen miles from Merbat. It is supposed by some to be the same with the antient Sapphar, or Saphar; and the territory of Shirhr, or at least the mountainous part of it, the same as that called by Moses Mount Sephar.

Sohar, called also Omân, the capital of a territory distinguished by the latter of these names, and stretching three hundred miles on the coast of the Persian Sea, which is there called the Sea of Omân. It is thought to be the Omanum of Ptolemy, and was formerly much frequented by merchants, but has been long deserted by them. Not far from it is the isle of Charec, famous for a pearl fishery, according to Abulfeda. The town lies in about 24° north latitude. The heats in Omân are frequently so intense, that they have passed into a proverb among the Orientals. There are many other towns in Yaman, as Masfa, not far from the source of the river Falj, which empties itself into the Bay of Basrah; CádHEMA, the Itámas Portus of the antients, on the same bay; Mofa, a small but handsome town, near ten leagues from Mocha; Maschal, the Moscha Portus of Ptolemy, on the Bay of Ormus, a little above a degree north of the extremity of Cape Ras-al-Ghat,

Ghat, and almost under the tropic of Cancer; Hâfee, a maritime town on the coast of Hadramaut, &c.

Hejaz, so named either because it divides Najd from Tehama, or because it is surrounded with mountains, is bounded on the south by Yaman and Tehama; on the west by the Sea Al-Kolzom; on the north by the Deserts of Sham or Syria; and on the east by the province of Najd.

The soil of Hejaz, as well as that of Najd, Tehama, and Yamama, is much more barren than that of Yaman, the greater part of these territories being covered with dry sands, or rising into rocks, interspersed here and there with fruitful spots, well watered, and abounding with palm-trees. The towns in this province worth mentioning are,

Mecca, celebrated for its temple, and for having given birth to Mohammed. It is a very handsome city, and is sometimes called Becca, which, as well as Mecca, signifies a place of great intercourse. Some authors imagine it to be the Mefa or Mesha of the Scripture, and that it derived that name from one of Ishmael's sons. It stands in a barren valley, surrounded on all sides with mountains, about forty-two miles east from that part of the Red Sea called by the Arabs the Sea Al-Kolzom. The Turks call it Ommal Kora, or the Mother of Cities. The length of it is said to be about two miles, and the breadth one. There being no springs in the town, at least none but such as are bitter and unfit to drink, except the well Zemzem, which the Arabs highly venerate, as believing it to be the same which the angel pointed out to Hagar, in behalf of her son Ishmael; but which cannot be drank for any continuance, being somewhat brackish, and causing eruptions in those who drink plentifully of it, the inhabitants use rain water, which they catch in cisterns, or that which is brought by two aqueducts.

aqueducts. All the Mohammedans that come to Mecca drink of the well Zemzem, and attribute many strange virtues to it. The soil about the city is very barren; but without the bounds of its territory are many good springs, and streams of running water, with gardens, and cultivated lands. The prince, or sharif of Mecca has a garden, well planted, at his castle of Marbaa, about three miles westward from the city, where he usually resides. This prince is lineally descended from Halhem, Mohammed's great-grandfather. The most powerful Mohammedan princes pay the greatest veneration, both to him and the sharif of Medina, who is also a descendant of the prophet's, and the places under their dominion often sending them offerings, and valuable presents. The people of Mecca, having no corn nor grain of their own growth, are supplied by two caravans, which set out yearly; one in summer, and another in winter. They have plenty of dates from the adjacent country, and grapes from Tayef, a town about sixty miles distant. They have also great numbers of cattle, particularly camels. Al-Caabah, or the Holy House or Chapel, which the Arabs say was first built by Adam, but being destroyed by the Deluge, was, by the command of God, rebuilt by Abraham and Ishmael, and the latter buried near it, stands in the centre of Al-Kharam, or the Great Temple, which is exceeding lofty and magnificent, being three hundred and seventy cubits long, three hundred and fifteen broad, and supported by four hundred and thirty-four pillars. Some authors tell us, that this temple is begirt with two belts of gold, one near the bottom, and another near the top; that the door is of silver; and that the water is carried off from the roof by a golden spout. The Arabs have a tradition, that Ishmael, with his mother Hagar, fixed his residence

in this place; which seems to have been the reason of their frequently visiting Mecca, and holding it in high veneration, even before the age of Mohammed; but that pretended prophet having not only allowed, but recommended these visitations, though not expressly enjoined them, as is commonly believed; there is a prodigious concourse of people here, from Europe, Asia, and Africa, at the yearly pilgrimage, in the month Dhu Chajja; and, at the same time, is a great fair, or mart, for all kinds of merchandize, by which the citizens are such gainers that they are generally very rich. A great many silly, ridiculous, superstitious, ceremonies, are performed by the pilgrims, particularly the procession round the temple, which we have not room here to describe. The sharif of Mecca's troops consist entirely of infantry, which the Arabs call al-harrabah, i. e. the archers or dartmen. The latitude of the city is said to be $27^{\circ}. 31'$ north, longitude $27^{\circ}. 21'$ east.

Medina, a city celebrated for being the place where Mohammed resided the last ten years of his life, and was interred at his death. Before his retreat hither, the city was called Yathreb. It stands about ten days journey, or two hundred and fifty miles, north of Mecca, and about thirty-five miles from the Red Sea, in a plain surrounded with a brick wall, and enjoys a wholesome air. It is about half as big as Mecca, and is thought to be the Ἰαθρίλῳα of Stephanus, and the Ααθρίλῳα of Ptolemy. In some places, its territory produces dates and other fruits; and, in others, salt and saluginous plants. The name Yathreb was derived from the chief of the tribe, which first settled there, whom the Arabs make the great-grandson of Aram. Christians must not come near this city, nor that of Mecca, on pain of being burnt alive. Here Mohammed lies interred in a magnificent building,
covered

covered with a cupola, and adjoining to the east side of the great temple, which is built in the midst of the city. Many tombs of the principal persons of the prophet's family, of his chief domestics, followers, successors, and companions, are also to be seen here; particularly, those of Abu Becr, and Omar. The mosques and oratories of Medina, some of which are very magnificent, amount to about thirty in number. Within the city are several famed wells, especially that called Aris, in which the prophet is said to have spat, and his seal to have fallen from the hand of Othmân Ebn Affan. The Mohammedans entertain the most exalted sentiments of the nobility and excellency of this place; particularly of the spot where the prophet's mosque and tomb stands, which they look upon as the most respectable place in the world. The pilgrimage to, or visitation of, Mohammed's tomb, is accounted a work of great merit, especially if any favourable opportunity of doing it offers, though it be not expressly enjoined by any positive command. Mohammed conferred some very singular privileges upon the inhabitants of this city, as well as upon all the moslems, who should at any time perform their devotions in his mosque. The pilgrims observe a great many ridiculous ceremonies here, as at Mecca, which are not worth particularizing. Every musselman who hath visited these places, is ever after regarded as a saint. The mosque in which is Mohammed's tomb, and which, on that account, is stiled the Most Holy, is a very magnificent structure, supported by four hundred stately columns, and embellished with three hundred rich lamps, which are kept continually burning. It hath a small tower, covered with plates of silver, as the floor is with cloth of gold, stands in the middle of the city, and is the most resorted to of any, next to that of Mecca. In one of its angles is the

prophet's tomb of white marble, under a cupola enriched with precious stones of immense value, especially that part of it which is over his head. Over the feet likewise of the coffin is a rich gold crescent, curiously wrought, and adorned with precious stones. Mohammed's coffin is said to be covered with a rich pall of gold and silver tissue, under a canopy of the same precious cloth, sent hither annually by the bassa of Egypt, by order of the grand seignior. The camel which carries it, derives a sort of sanctity from it, and is never to be used in any drudgery afterwards. The vulgar notion of the coffins being suspended between two magnets has no foundation. Some authors make the longitude of Medina to be $67^{\circ}.30'$. and others $65^{\circ}.20'$. east, and its latitude either 24° . or 25° . north.

Thaifa, or Taifa, or Al-Tayef, a town situated in a fruitful territory, about sixty miles or three stations to the east of Mecca, behind Mount Gazwan, where the cold is more intense than in any other part of Hejaz, but the air very wholesome. Its territory abounds in fountains, and produces excellent raisins. The town is surrounded with a wall, but is not very large.

Gjudda, or Jodda, a large well built sea-port town, about forty-two miles west of Mecca, of which it may be reckoned the key and bulwark. It is a place of great trade, and immediately subject to the Turks, who keep a basha in it. On the opposite shore, and the confines of Abissinia, stands Aidab, where great numbers of African Mohammedans take shipping, in order to visit the holy city of Mecca.

Yanbo, or Al-Yanbo, a small city, situated on the western coast of Arabia-Felix, not far from the sea, on the road to Al-Medinah. It is supposed to be the Jambia of Ptolomy, and has a castle, with

with several fountains in its neighbourhood, and its district abounds in corn, palm-trees, &c.

Hejr, or Al-Hhegr, the Egra, or Agra of Pliny, and Stephanus, and the capital of a district in the country of Hejaz. It stands amidst a ridge of rocky mountains, in latitude $28^{\circ}.30'$ north, not far from the coasts of the Red Sea.

Madian, the Modiana of Ptolomy, and the Midian, or Madian of scripture, situated on the eastern shore of the sea Al-Kolzom, at no great distance from the gulph of Ailah: at present it is little better than a heap of ruins. Reuel, or Reguel, or Jethro, Moses's father-in-law, was prince and priest of this city and tribe. Abulfeda says, the well where Moses, or as the Arabs call him, Moufa, watered Jethro's flocks, was still remaining, when he wrote his Geographical Description of Arabia.

Tehama is a small province, bounded on the west by the Red Sea; and on the other sides by Hejaz and Yaman, extending almost from Mecca to Aden. According to Golius it derived the name of Tehama from its sandy soil, as it did another, to wit, Gaur, from its low situation; but it is probable it had the first from Tema the son of Ishmael. Abulfeda mentions several towns in it, of which Tebala, the principal, built by Tebala the son of Midian, stands in the road from Mecca to Sanaa, the capital of Yaman, and is a place of considerable note.

The province of Najd, which word signifies a rising ground, lies between those of Yamama, Yaman, and Hejaz, and is bounded on the east by Irâk. It is much more mountainous than Tehama; and this is all that we can affirm concerning it, with any degree of certainty, no account, that can be depended upon, having ever been given of it.

Yamama,

Yamama, called also Arud, is encompassed by Najd, Tehama, Bahrein, Oman, Shihr, Hadramaut and Saba. The chief city is Yamâma, which gives name to the province, and was antiently called Jaw, or Gjauva. It lies four degrees to the east of Mecca, and derived its name either from a river, or fountain, or a queen so called. The false prophet Moseilama, Mohammed's competitor, rendered this place famous by residing in it; but he being vanquished and killed, it submitted to Abubecr.

Bahrein, which some oriental geographers make a part of Irâk, in its most extensive acceptation, denotes that maritime tract lying between the city of Basra, Bassora, or Balfora, situate near the Euphrates, and the furthest limits of Omân; to which the Arabs have given the name of Bahrein, i. e. of two seas, or the country of two seas, because it connects the Persian Gulph with the Indian Ocean. In a more confined sense it is applied to an island; or rather two, of the Persian, Gulph, in $26^{\circ} 30'$ north latitude, about a league from the town of Al-Katif, which is seated on that Gulph, six days journey from Basrah, is a place of trade, and gives name to a large principality now belonging to the Turks. There are several other towns in Bahrein, of which one of the most considerable is called Jûlfâr.

Having often mentioned caravans in our description of Turkey in Asia, and Arabia, it will not be improper here to give a more particular account of them. A caravan then signifies a company or assembly of travellers and pilgrims, and more particularly of merchants, who for their greater security, and in order to assist each other, travel together thro' the deserts, and other dangerous places, which are infested with Arabs or robbers. In order to form a caravan, it is necessary

sary to have the permission in writing of the prince in whose dominions it is to be formed, and of those thro' whose dominions it is to pass. These permissions express the number of men and carriages, and the merchandizes which are to compose the caravan, and the merchants to whom the caravan belongs, appoint its officers, and regulate every thing relating to its police and government during the march.

There are commonly four principal officers, namely the caravanbachi, or head of the caravan; the captain of the march; the captain of stay or rest; and the captain of the distribution. The first has the uncontrollable command and authority over all others, and gives them his orders; the second is absolute during the march; the third exerts his authority only when the caravan stops and encamps in some place; the fourth orders the disposition of every part of the caravan, in case of an attack or battle. This military officer has also, during the march, the inspection over the distribution of the provisions, which is conducted under his management by several inferior officers, who are obliged to give security to the master of the caravan, each of them having the care of a certain number of men, elephants, dromedaries, camels, &c. which they undertake to conduct, and furnish with provisions at their own risque, according to the agreement stipulated. A fifth officer of the caravan, is the paymaster or treasurer, who has under him a great many clerks and interpreters, appointed to keep accurate journals, of whatever happens; and it is by these journals, signed by the superior officers, that the owners of the caravan judge whether they have been well or ill served or conducted. Another kind of officers are the Arabian mathematicians, without whom no caravan will presume to set out: there are commonly
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three of them in the large caravans. These officers perform the functions both of quarter-masters and aid-decamp, leading the troops when the caravan is attacked, and assigning the quarters where the caravan is appointed to encamp.

Five sorts of caravans are generally distinguished; the heavy caravans, composed of elephants, dromedaries, camels and horses; the light caravans, which have but few elephants; the common caravans, where there are none of these animals; and the horse caravan, in which there are neither dromedaries nor camels; and lastly the sea caravans, consisting of a number of merchant ships, under the convoy of some men of war: whence it may be observed, that the idea of a caravan is not so entirely restrained to the land, but that there may be also marine caravans.

The proportion observed in the heavy caravan is as follows: when there are five hundred elephants, they add a thousand dromedaries, and two thousand horses at least; and then the escort is composed of four thousand men on horseback. Two men are required for leading one elephant, five for three dromedaries, and seven for eleven camels. This multitude of servants, together with the officers and the passengers, whose number is not fixed, serve to support the escort, in case of a fight, and render the caravan more formidable, and consequently more secure. The passengers indeed, are not, according to the laws and usages of this mercantile cavalcade, obliged to fight; but in case of refusing to do so, they are not entitled to any provisions whatever from the caravan, even tho' they should pay an extra price for them.

The officers and servants are paid every Monday, unless it be a new or full moon, in which case the payment is put off till next day: they begin with paying the meanest of the servants.

Every

Every elephant is mounted by what they call a nick, that is a lad nine or ten years old, brought up to that exercise, which drives the elephant, and pricks it now and then, in order to animate it in a fight. The same lad loads also the fire-arms of two soldiers, who mount the elephant with him. The day appointed for setting out is never altered.

In order the better to bear the great heat, the traders use drawers and stockings made of a sort of cotton, extracted, as some travellers tell us, from that kind of stone, which the antients called amianthus, which being duly beaten and prepared, is proper to be spun, and is said to be incombustible.

As most of the Arabian princes have no other means to subsist but by their robberies, they keep spies, who give them notice when the caravans set out, which they sometimes attack with superior force and overpower, plundering them of all their treasure, and making slaves of the whole convoy, except the foreigners, to whom they generally shew more mercy. If they are repulsed, they commonly come to some agreement, the conditions of which are pretty well observed, especially if the assailants are natives of Arabia. The taking of one caravan only is sometimes enough to enrich these princes.

As the plague rages very often in the east, they are obliged to use great precautions, to prevent the caravan from carrying that dreadful distemper into the places thro' which they pass, or from being themselves infected with it. When therefore they arrive near a town, the inhabitants and people of the caravan have a solemn conference concerning the state of their health, and very sincerely communicate to each other the state of the case, and if there be really any danger to fear on either side. When there is just reason to suspect any contagious distemper, they amicably agree that no

communication whatever shall be suffered between them ; and if the caravan stands in need of provisions, they are conveyed to them with the utmost precaution over the walls of the town.

The profits made by the commerce of these caravans, whilst upon the march, are very extraordinary, and this is what engages a great number of persons to join with the caravans, and renders the toil and inconveniences of the journey less insupportable ; and indeed these fatigues are not small. These travelling merchants must resolve to accept every where such provisions, and other conveniences, as they find, and not permit delicacy and ease to get the better of their desire of honest gain by such traffic. A trader must, like an heroic general, not mind the frightful confusion of languages and nations, the fatigues of long marches, and the exorbitant duties and imposts paid at certain places ; neither must he regard the audacious robberies, and subtle tricks, to which he cannot help being exposed, among that multitude of vagabonds, who frequent the caravans, with no other view but to live at the expence of the weak and incautious. These last inconveniences indeed may be prevented, at least with regard to the most precious merchandizes, by putting them into the strong trunks of the caravan, which, like many in Europe, have a variety of curious locks, that cannot be opened but by those who know the knack of them.

A great many caravans, some more some less numerous, set out from Erzerum, the capital of that part of Armenia, which is under the dominion of the grand seignior. Some of them consist of Armenians only, as those which carry silks to Tocat and Constantinople : these commonly set out in September.

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The caravans of Siberia, at present enter the territories of China, by Selinginskoy, situated in the 52°. of north latitude, on the eastern bank of the river Selinga, by virtue of a treaty of commerce concluded not many years ago between Russia and the emperor of China; whereas formerly they used to pass thro' Nerzinskoy and Argun. There are sea caravans from Constantinople for Alexandria in Egypt.

The caravan of Nubia, goes twice a year into Egypt. It passes thro' Gary, a place on the left bank of the Nile, three or four days journey on this side of Dongola. There the merchants of Sannar, the capital of Fungi; those of Gondar, the capital of Ethiopia, and many others from divers parts of Africa meet, at a certain time, when they know the caravan is to arrive. Then setting out from Gary, the caravan leaves the banks of the Nile, and crossing the deserts of Lybia, arrives, after a march of thirteen days, in a valley which is thirty leagues long. This valley, which lies almost from north to south, abounds with palm-trees, and is very well cultivated, because good water may be found by digging only one foot deep in the ground. After some days rest in this valley, the caravan marches a whole day between steep mountains, in an even but narrow road; after which it arrives in a narrow pass, by which it passes thro' that chain of mountains running along the Nile on the side of Lybia, and comes at last to Manselout, a town in upper Egypt, where the duties to the prince are paid in black slaves, and where the caravan meets the Nile again for the first time from its setting out from Gary.

The first danger in so difficult a march is, that the caravan being to cross vast plains of sand, where it is impossible to observe or discover the least track of a road, if the guides should hap-
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pen to lose their way in these deserts, the provision of water, so necessary to carry them to the place where they are to find more, must infallibly fail them by such a delay, which is frequently of several days journey. In such a case the mules and horses die with fatigue and thirst in these burning sands; and even the camels, notwithstanding their extraordinary power to subsist without water, soon perish in the same manner, together with the people of the caravan, wandering in those frightful deserts.

The danger is still infinitely greater, when a south wind happens to rise in those sandy tracts. The least damage it occasions, is to dry up the leather bags, wherein is kept the provision of water for the journey. This wind, to which the Arabs give the epithet of poisoned, often stifles in a moment those who have the misfortune to be then travelling: to prevent which, they are obliged to throw themselves immediately on the ground, putting their faces close to the burning sand, which surrounds them on all sides, and covering their mouths with some linen for that purpose, lest by breathing they should swallow infallible death, which this wind disseminates wherever it extends. Notwithstanding those dangers, trade, and the desire of gain induce a multitude of people to run those hazards.

There arrives likewise at Cairo, every year, a numerous caravan from Tripoli in Africa, to which the merchants of Algiers, Tunis, and Morocco, join themselves, as well as those who would go in pilgrimage to Mecca, tho' devotion is not the only motive of their journey. This caravan is much less numerous in its return, because the greatest part of these merchants, who went by land, with only money, or very fine merchandizes for sale, having disposed of their effects at Mecca in buying
Indian

Judean commodities, which are bulky, embark at Alexandria, and return by sea to Algiers.

Every year also several caravans come into Egypt from Syria; but the time of their arrival and setting out is not fixed. The journey of those caravans is not so difficult and so dangerous as of some others, because the deserts, which separate these two countries, are crossed in three days, and there is no scarcity of water. They meet even on the road with several caravanferas, in which the travellers and their cattle are furnished gratis with all necessaries; so that these caravans enjoy all possible conveniencies, especially the rich people among them, who nevertheless live very soberly during their journey.

The caravanferas just mentioned, are places appointed for receiving and lodging the caravans. They are commonly long square buildings, in the middle of which there is a very spacious court. Under the arches or piazzas that surround them, there runs a bank or elevation, raised some feet above the ground, where the merchants, and those who travel with them in any capacity, take up their lodgings as well as they can, the beasts of burthen being tied to the foot of the bank: over the gates that lead into the court, there are sometimes little rooms, which the caravanferakeers, or stewards, or keepers of the caravanferas, let out at a very high price, to such as have a mind to be private.

The caravanferas in the East are something in the nature of our capital inns in Europe, with this difference however, that in many of the caravanferas little accommodation or provisions are met with either for man or beast, all persons being obliged to carry almost every thing with them.

Most of these buildings are owing to the charity of the Mohammedans; and the greatest lords, out of devotion or vanity, spend prodigious sums in

founding them, especially if they happen to be in a dry, sandy, and desert place, whither the water is to be conveyed from a great distance, at a vast expence; for there is never a caravanfera with a well or spring of water.

There are few large towns in the east, especially in the dominions of the grand seignior, the king of Persia, and the great mogul, but have some of these buildings. The caravanferas of Constantinople, Isphahan, and Agra, the capitals of the empires of Turkey, Persia, and the Mogul, are the most famous, with regard both to their number and magnificence. In these the foreign merchants have most of their warehouses; for in these three cities there are several caravanferas, which, besides the common accommodations, have several safe and convenient apartments, both for the merchants and their merchandizes.

The emperor, Mohammed the Fourth, caused such caravanferas to be built, at some distance from one another, between Constantinople and Damascus, and appointed considerable revenues for their maintenance. There all travellers, whether Christians, Jews, or Mohammedans, are equally well received.

There are also at Cairo in Egypt very fine caravanferas, which are always full of merchandizes and people; and as they yield no inconsiderable revenue, this is a sufficient motive for the great lords of the country to build them. The Nubians, Abyssinians, and other nations of Africa, who resort to Cairo, have there each a particular caravanfera, where they always lodge. The same must be observed of the merchants of Aleppo, Damascus, Constantinople, and other trading towns. These caravanferas are esteemed sacred dwellings, where it is not permitted to insult any person, or to pillage any of the effects which are deposited there.

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They even carry their precautions so far as not to suffer any man, who is not married, to lodge there; because they are of opinion, that a man who has no wife is more dangerous than another. It is to the interest of the proprietors of this sort of caravanseras, that travellers are indebted for the good order and security that they meet with in them.

The caravanseras of Schiras and Casbin, two considerable towns in Persia, have also a very great reputation, and are little inferior to those of the capital.

Besides the caravanseras, which in the East serve instead of great inns, and furnish accommodations for the merchants, there are some also at Ispahan, which may be stiled bazars, or arched halls, where there are several shops and warehouses, wherein several sorts of merchandizes, and delicate pieces of workmanship are exposed to sale in the day-time, and locked up at night; and for which the keeper of the caravansera answers in consideration of a certain fee or perquisite. He also keeps an account of all the merchandizes that are sold upon trust; for he is obliged to enter them regularly in his register, with the names of the buyers and sellers. He also is to demand the payment of the sums due to the merchants, for what hath been sold in the caravansera, on the sellers paying two per cent.

With respect to the camels and dromedaries, so admirably adapted by nature for carrying great loads over the deserts in the East, they are of four sorts, which are thus distinguished: The Turkoman camel, the Arab camel, and the dromedary, and the camel with two bunches on his back.

The Turkoman camel is much stronger, larger, more hairy, and of a darker colour than the others. Its common load is eight hundred weight, but it sometimes carries much more. This animal can-

not bear heat, and is therefore never worked in June, July, or August.

The Arab-camel, seldom carries above five hundred weight, but can endure heat, and will subsist on the dry thistles and other plants, which it picks up in the deserts, as it goes along with its burthen. Some have been known to travel fifteen days without water; but if they are suffered to drink as much as they will, after such an abstinence, it is great odds but the quantity will kill them.

The dromedary is only a high breed of the Arab-camel, from which it differs only in being of a lighter colour, and more elegant make; except that instead of the solemn walk, to which the others are accustomed, it paces, and will go as far in one day as they will go in three.

The camel of two bunches is of the Persian breed, and differs only in this single particular from the Arab-camel. The great strength of these creatures, and their usefulness as beasts of burthen, has probably concurred with other causes to prevent the use of wheel carriages in most parts of Asia; for few are to be found there, except a clumsy machine used to bring large stones from the quarries.

The following Extract of a Letter from the ingenious Edward Wortley Montague, F. R. S. to Dr. Watson, in Relation to the Antiquities of Arabia-Petræa, we presume, will not be unacceptable to the curious Reader.

“ Mount Sinai, properly so called, cannot be seen from Tor, but only the ridge or group of mountains in which it is, and which altogether forms that part of the tongue of land, called in general Mount Sinai. The garden of the monks

of Mount Sinai, at Tor or Elim, renders in dates, &c. twenty thousand piaſtres per annum, or two thousand five hundred pound.

We crossed the plain from Tor in about eight hours, and entered the mountains of Sinai. They are of granite of different colours. At the entrance of the narrow breach, thro' which we passed, I saw on a large loose granite stone, an inscription in unknown characters, given, I think, by Dr. Pocock, bishop of Ossory; however, as the Israelites had no writing, that we know off, when they passed here, I did not think it of consequence enough to stop for: the Arabs told me it was relative to a battle fought here between Arabs; and indeed I do not see what point of history it can illustrate, besides there are not above five or six words. We arrived at the convent of Mount Sinai, after the usual difficulties mentioned by other travellers, were received as usual, and saw the usual places, of which I took the plans as well as elevations. I must say, that the monks were far from owning to me, that they had ever meddled with the print of the foot of Mahomet's camel. I examined it narrowly, and no chissel has absolutely ever touched it; for the coat of the granite is entire, and unbroke in every part; and every body knows, that if the coat of less hard stones than granite is once destroyed, it never returns. It is a most curious *lufus naturæ*, and the Mohometans turn it to their use.

Meribah is indeed surprisngly striking. I examined the lips of its mouth, and found that a chissel had never worked there; the channel is plainly worn by only the course of water, and the bare inspection of it is sufficient to convince any one, that it is not the work of man. Amongst the innumerable cracks of rocks, which I have seen in this, as well as other parts of the world, I

never met with any like this, except that at Jerusalem, and the two which are in the rock Moses struck twice; of which hereafter. I had enquired of the captain and the two pilots of the ship in which I came from Suez to Tor, about Sharme and Dzahab, on the western shore of the eastern branch of the Red Sea. They told me, "that they were often forced up the Elanitic Gulph, or eastern branch of the Red Sea, and generally went to Sharme, and sometimes as high as Dzahab; that they generally ran from Cape Mahomet, the southernmost part of the peninsula, between those two gulphs, to Sharme, in six hours; because they always made as much more way as they commonly do, they very seldom going there but in a storm. They generally run four knots, so this makes forty-eight miles, which brings it to the northward of Tor. For it is in latitude $27^{\circ}.55'$. Cape-Mahomet thirty miles southward, latitude $27^{\circ}.25'$. Sharme forty-eight miles nearly, north latitude $28^{\circ}.13'$. consequently about east-north-east of Sinai. The port is pretty large, surrounded with high mountains, the entrance very narrow, and the water deep quite to the rocks, which are so very steep, that a stone dropt from the summit falls into the basin. No wind can be felt there; they don't cast anchor, but fasten their cables to the rocks. There is good water; some habitations are found on the sides of the mountains, and a pretty large village at top: this seems to answer the idea of Nest-Ken. Dzahab lies as high again up the gulph, is forty-eight miles more, or in latitude 29° . This port is considerably larger than the former, and very good, but not so closely surrounded with mountains; it is however very safe. There is a well of great antiquity, with very good water, and considerable ruins; for they say, there was a great city here formerly, but no inhabitants now, except

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an Arabian camp, of two thousand men. There is a road from it to Jerusalem, formerly much frequented." Thus far the captain and pilots. I enquired of the monks and Arabs about those places, as well as about the ruins, supposed by the bishop of Ossory, to be Kadesh-Barnea: the former could only tell me, "they had not received any fish from thence in many years; that it was two easy days journey off, but the road was mountainous;" so one may suppose the distance less than forty miles. The Arabs agreed as to the road; but they said, "it was once a large place where their prince lived, whose daughter Moses married; that Moses was afterwards their prince, and the greatest of all prophets." These Arabs place Moses the first, Solomon the second, Mahomet the third, Christ the fourth, and then the prophets of the Bible. As to Dzahab, the monks only knew the distance to be four days journey, and that there was a road from it to Jerusalem: the Arabs told me the same; so the distance is about eighty miles. I enquired of them all about the ruins; they told me "there were considerable ones about half way to Dzahab, about forty miles from Sinai;" but I should think Kadesh must have been much nearer to Jerusalem. I would have willingly gone to these places; but as the four clans of Arabs, who inhabit this promontory, were then at war with one another, I could get no conductor. In another journey I hope to be more lucky, for this is all hearsay; however, combining the whole together, and comparing it with what we collect from scripture, I think we may well conclude, Sharme to be Midian, and Dzahab to be Ezion-gaber: what the interjacent ruins are I cannot conjecture; but I believe I have found Kadesh-Barnea to be elsewhere. I think it cannot be here, for the Israelites were on the borders of the Holy

Land, when they were ordered back ; and when they were stopped by the Moabites, they are said to have been brought up from Kadesh-Barnea ; and I meet with no place in sacred writing, or any ancient geographer, neither Strabo nor any other, that draw the line of division, between this promontory and the Land of Promise, so low down ; nor could they do it, as these ruins are within almost seventy miles of the extremity of it. There are two roads from Mount Sinai to Jerusalem ; the one through Pharan, the other by the way of Dza-hab. That through Pharan is eleven days journey ; two to Pharan, three to a station of the Mecca pilgrims, called Scheich Ali, one and an half to some considerable ruins ; all this to the northward : from thence four and something more to Jerusalem, by way of Hebron, leaving the Asphaltic Lake on the right hand, to the south-east ward. The other road is longer, on account of its being more mountainous ; that too passes by the same ruins, and also Scheich Ali. I enquired about this when I was at Jerusalem, and received the very same account, with this addition, that such Mohammedans as went from Jerusalem to Mecca went that way, to join the Cairo caravan at Scheich Ali. This seems to be a situation opposite to Kadesh Barnea, at the line drawn by all the geographers ; it is without Mount Sinai, taken for this whole tract ; and just before the Moabites, as the Children of Israel passed by Mount Hor, now Acaba, leaving the Asphaltic Lake on the left hand, to the north-west. The tradition too of the Arabs is, that they passed this way ; therefore, I think, Kadesh Barnea must be near this spot. There are here considerable ruins : and I know of no city that ever was here ; for Petra lay more to the east, between the Elanitic and the Asphaltic Lake. To leave no enquiry wanting, I asked the Rabbins
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of Jerusalem, "Where they placed Kadesh Barnea?" and they said, "At these ruins."

We set out from Mount Sinai, by the way of Scheich Salem; and, after we had passed Mohammed's Stone, came to a beautiful valley, where I lay that night, and hope I have discovered the manna; and did not set out before day-light, that I might not pass the rock which Moses struck twice. I searched, and enquired of my Arabs, but could neither hear nor see any thing of it. I saw several short inscriptions stained on some parts of the mountains; the characters being the same with those on Mount Sinai, Meribah, &c. given by the bishop of Ossory. About four hours before we arrived at Sharan, we passed through a remarkable breach in a rock: each side of it is as perpendicular as a wall, about eighty feet high; and the breach is about forty broad. It is at this breach, I imagine, the Horites were smote, four miles beyond the present ruins of Pharan; for having passed this breach they could make a stand, nor could they well be pursued. Here, on the tops of the mountains to our right hand, were the ruins of buildings; and one seemed a castle. From Meribah to this place we had always rather descended: in most places there is the bed of a stream, and after rain the water runs; but, a little before we came to this breach, it winded off towards the west; for the waters fall into that part of the desert we crossed from Tor. Between this breach and Pharan there are several springs, and one at Pharan, where we encamped: there is the bed of the river mentioned in the journal, the traditional account of which agrees with what is said by St. Paul. Waters seem to have run from Meribah to within about six miles of this place: the bed of a stream is hear again very plain, and a spring at the upper end of it, which does not yield water enough
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to make a stream ; the bed then is dry : four valleys terminate here, and form a large area. I enquired about the road to Jerusalem ; the people agreed in the distance and ruins. We travelled in the bed of the river, through the valley, to the north ; and, in about half an hour, the sight and appearance of a large stone, not unlike Meribah, which lay at some distance from the mountain on our right hand, struck me ; and I also observed, it had many small stones upon it. The Arabs, when they have any stone or spot in veneration, as Mohammed's Stone and the like, after their devotion, lay some smooth stones upon it. I asked, " What it was ?" and they told me, " Hagar Moufa," the Stone of Moses. I told them, " That could not be ; for that lay in Rephidim" They said, " That was true ; but this was Hagar il Chotatain, (the Stone of the two Strokes) ; that he struck it twice, and more water came from it than from Meribah, witness the river." The bed of the river winds to the eastward, about east-south-east. I asked, " How far it went ?" They said, " This bed ran by Sheich Ali to those rivers, and quite away to the sea ;" so that river must have begun here, and not at Pharan ; and the bed from Pharan hither is only formed, I suppose, by winter torrents. If this is the bed of the river mentioned by St. Paul, as I dare say it is, we have the second rock : if it runs to the ruins, as is said, and there is no reason to doubt it, they will be pretty plainly those of Kadesh Barnea ; and if the bed continues in the same course to the sea, as it probably does, this must be the river at Rinocolura, supposed by Eratosthenes to be formed by the Arabian Lakes, because he did not know its miraculous head. This river is doubted of by Strabo, because dried up to the source, from the time the Israelites entered the Land of Promise, and the tradition was then lost.

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Pardon this bold conjecture ; but it coincides, and conciliates sacred history with geography : this too seems a proof, that this is really the second-struck rock. As to the springs between the breach and Pharan, they certainly did not exist in the time of Moses ; or, if they did, they would have been as nothing to so many people.

We went down a large valley to the west, towards the sea ; and passed the head of a valley, a part of the desert of Sin, which separates the mountains of Pharan from those which run along the coast, and the same plain which we had passed from Tor. We had scarce entered these mountains, and travelled an hour, when, after passing a mountain where there was visible marks of an extinguished subterraneous fire, we saw, on our left hand, a small rock, with some unknown characters cut on it, not stained upon, as those hitherto met with ; and, in ten minutes, we entered a valley six miles broad, running nearly north with all the rocks, which enclose it on the west side, covered with characters. These are what are called Gebel El Macaatab, the Written Mountains. On examining these characters, I was greatly disappointed in finding them every where interspersed with figures of men and beasts ; which convinced me they were not written by the Israelites : for if they had been, after the publication of the law, Moses would not have permitted them to have engraven images, so immediately after he had received the second commandment : if they went this way, and not along the coast, they had then no characters, that we know of, unless some of them were skilled in hieroglyphics, and these have no connection with them. It will be difficult to guess what these inscriptions are ; and I fear, if ever it is discovered, they will be scarce worth the pains. If conjecture be permitted, I will give my very weak thoughts : they cannot be written by Israelites, or Mohammedans,
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for the above reason ; and if by Mohammedans, they would have some resemblance to some sort of Cuphic characters, which were the characters used in the Arabic language, before the introduction of the present Arabic letters. The first manuscripts of the Alcoran were in Cuphic : there is a very fine one at Cairo, which I could not purchase ; for it is in the principal mosque, and the iman would not steal it for me under four hundred sequins, two hundred pounds. These have not the least resemblance to them. Saracen characters are very unlike ; besides, I should place them higher than the Hegira. I think it then not improbable, that they were written in the first ages of Christianity, and perhaps the very first ; when, I suppose, pilgrimages from Jerusalem to Mount Sinai were fashionable, consequently frequent and numerous, by the new Christian Jews, who believed in Christ ; therefore, I should believe them Hebrew characters, used vulgarly by the Jews about the time of Christ. I shewed them, when at Jerusalem, to the Rabbins ; and they were of the same opinion. But these are all conjectures ; and it seems much easier to say what these inscriptions are not, than what they are. On other parts of this rock are some Greek and Arabic, as well as some Saracen inscriptions, and also an Hebrew one. The Saracen and Arabic only say, " Such a one was here at such a time ;" the same say the Greek ones, except one, which says, " The evil genius of the army wrote this ;" which only prove, that some body of Greeks were worsted here, after the characters were written ; and that they attributed their defeat to some magic power in these characters, which seem to be of the very same kind with those stained on different parts of Mount Sinai, Meribah, &c. which the learned bishop of Ossory has given.

The

The third day from this place, travelling westward, we encamped at Korondel, where are the bitter waters of Marah. I tried if the branches of any of the trees had any effect on the waters, but found none; so that the effect mentioned in Scripture must have been miraculous. These waters, at the spring, are somewhat bitter and brackish; but, as every foot they run over the sand is covered with bituminous salts, grown up by the excessive heat of the sun, they acquire much saltiness and bitterness, and very soon become not potable. This place, off which the ships cast anchor, lies below a sand or flat island, at low water, and near a whirlpool, called Birque Korondel. After nine hours and a half march, we arrived and encamped at the desert of Shur or Saur. The constant tradition is, that the Israelites ascended from the sea at this place; being opposite to a plain on the Egyptian side of the gulph, called Badeah, to which an opening in the mountains leads. This opening appears from hence as a great crack, and may be called a mouth, taking Hiroth for an appellative; however, I should rather adopt the signification of Liberty. It would hardly have been necessary for the Israelites to pass the sea, if they were within two or three miles of the northern extremity of the gulph; the space at most two miles, the breadth of the gulph at Suez, and at most three feet deep at low water, for it is then constantly waded over, could not have contained so many people, or drowned Pharaoh's army: there would have been little necessity for his cavalry and chariots to precipitate themselves after a number of people on foot, encumbered with their wives, children, and baggage, when they could soon have overtaken them, by going a little about. These reasons, added to the significant names of the places, Tauriche Beni Israel, Road of the Children of

of Israel ; Attacah, Deliverance ; Pihahiroth, whether an appellative or significative ; Badeah, New Thing, or Miracle ; Bachorel Polsum, Sea of Destruction, convince me, that the Israelites entered the sea at Badeah, and no where else. The current sets from this place towards the opposite shore, into the Birque Pharaone, or Pool of Pharaoh, where the tradition is, that his host was drowned ; a current formed, I suppose, by the falling and rushing of one watery wall upon the other, and driving it down ; a current, perhaps, by God permitted to remain ever since, in *memoriam rei*. The distance to the bitter waters is about thirty miles : I omitted to mention in this place, that, between this and Korondel, we were not so lucky as the bishop of Offory, who met with a charming rivulet of sweet water ; we met with none, good or bad. The Aia Moufa, which the Israelites would have met with if they had passed at Suez, and the coast from hence southward, about a mile to Tor, being all rock, and steep too, further confirms me in the opinion, that the Israelites entered the sea at Badeah, and ascended from it here, and not at any other place.

If any thing I have said can, in the least, support that revelation to which I dare declare myself a friend, even in this enlightened age, I shall be very happy, and think my pains well bestowed."

7 AP 53

END OF VOLUME VII.